

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVII.

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NEW SERIES
VOLUME XXVII. No. 48

One-tenth of the churches in Louisiana are said to have adopted the denominational budget the past year, and these are reported as giving nine-tenths of all that was raised.

Four hundred churches out of 1,694 in Mississippi this past year adopted the budget and sent their remittances to the headquarters for distribution on the agreed ratio. There are 200 churches in the state which have The Baptist Record in their budget.

Evangelist J. W. Hickerson and wife were with his old schoolmate, C. G. Greenway, of Farmington, Mo., in a meeting in which there were 36 additions, 30 by baptism. Nine volunteers for special work. Seven of the converts were from a nearby school house meeting held by a young preacher.

The Baptist Message of Louisiana says that its circulation manager has put the paper into the budget of every church he has visited. The paper got a small percentage from the 1925 program and the Convention recommended a 2 per cent appropriation for next year. Their total receipts from the year closing were \$24,906.24; expenses a little over two hundred dollars over this.

The coupons have been coming in right along. Just recently an order has been sent for 34 knives, 34 forks, 27 teaspoons, 12 tablespoons, and two sugar spoons. Miss Slaughter hopes to get enough coupons to send another order for silver before Christmas. All kinds of coupons can be used, and those sent in are greatly appreciated.

Shreveport people have given 34 acres of ground in a fine residential section of the city for a Baptist College for Girls. This is estimated to be worth \$200,000. They will put on it an administration building to cost \$200,000 and the Baptists of the state are pledged to build dormitories on it. When the dormitories are built the property goes to the Baptists of Louisiana. The plan is to have the school ready for operation by 1927.

In a good speech Dr. Hewitt said a preacher must learn from the inside, that is preach what he actually practices. He must also lead from behind, utilizing others. He must also lead from above. Like John, he must be sent from God. How can he preach except he be sent. If a man is conscious of a divine commission he has a great mission. He can be patient, won't get panicky. He will not need sensational methods.

Brother Bryan Simmons, true to his calling as a seeker of souls, recently held a series of evangelistic services at Lottville in Madison County. The church was revived and set to work. He will serve them from this time on. They will build a church. The budget plan of finance has been adopted and put into operation, a good sum being subscribed. The Baptist Record is included in the budget and will go to forty-two homes. Many will wonder where he found all these people. Tempting offers have been made him elsewhere, but he remains in his present field with a smaller salary.

First Church, Shreveport, proposes to give \$65,000 to denominational work outside their own church in 1926.

Pastor W. H. Knight of First Church, Baton Rouge, has in two and a half years baptized 722, of whom 132 were Catholics.

A Methodist bishop in North Carolina advised the preachers that if they wished to have any distinctive masculine regalia these days they would have to wear "mustaches".

Be ready for the Every-Member Canvass for the 1926 Program by December 6th. Complete the canvass by December 14th. Report amounts subscribed for denominational work to your Associational Organizer that he may report same to the State Board Office.

We are glad to hear that the brethren at Houston, Texas, have gotten together on the invitation to the Southern Baptist Convention to meet in that city next May, and the plans for meeting there will go forward. We understand that Dr. J. B. Leavell, pastor of First Church, is chairman of the general committee on entertainment.

Home Coming Day at Mississippi College brought probably the greatest crowd ever assembled there. The automobiles were so thick in Clinton that you would have thought yourself in a city. The crowd was specially large and enthusiastic at the football game in the afternoon. The University won with a score of 19 to 7, but the discipline of defeat is a part of our education.

SUNDAY, DECEMBER 27th—A SPECIAL DAY FOR ALL CAUSES

Opinions have differed concerning the State Convention's decision with reference to Sunday, December 27th. The decision of the Convention was that December 27th would be a Special day for finishing up the 1925 Program, and not a Special day for Foreign Missions. Many believe that the Foreign Mission Board will receive as much by making this day a Rally Day for all causes as it would should Foreign Missions have the whole field. Besides every other cause will have an equal show. Every cause is in need. Mississippi Baptists are as much interested in Foreign Missions as are the other States. We give 50% of our contributions to Southwide causes. We have voted 25% of our gifts for next year to Foreign Missions. Foreign Missions has received since the beginning of the 75 Million Campaign every dollar which we promised. And now we are raising by the close of this year the balance of our unpaid pledges, amounting to \$70,000. If we raise this amount Foreign Missions will receive about one-fourth of the amount which will be as much as the Foreign Mission Board could count on were they given the right of way. We can hope to raise the \$70,000 by the close of the year by pushing the Unified Budget, but in no other way can be raise that much.

—R. B. Gunter,
Corresponding Secretary.

Blue Mountain pupils and teachers celebrated the seventy-fifth birthday of Mrs. M. L. Berry last week. May the Father give her to us for many more years.

Brother J. A. Blanton was ordained to the ministry by the church at Ackerman Sunday the 15th. He was graduated from Mississippi College in June and has been called to serve the church at Tillatoba.

The articles appearing in The Baptist Record from Missionary T. F. McCrea are deserving of most thoughtful reading, as they deal in an intelligent way with a situation in China of most vital concern to our Mission work.

C. C. Jones, one of our Mississippians, who has done good work in a Louisiana pastorate, is now located in McComb and is associated with the Blue Mountain Evangelists and the Anti-Evolution League. He is ready for service. Some church without a pastor should set him to work.

Pastor A. S. Johnston of Mt. Olive was the happy recipient of a new car from the members of his church. Being asked what kind of car it is he described as a "Preacher's Packard." His church also has determined to build a new house of worship to cost thirty or forty thousand dollars, made necessary by the growing congregation.

Mrs. W. E. Hatcher, whose husband was a leader among Southern Baptists and pastor in Richmond many years, passed to her heavenly home recently from the home of one of her daughters in Bryn Mawr. Her only son is the esteemed Bible teacher in Blue Mountain College. When Mrs. Hatcher was a school girl in Charlottesville, Va., she was a roommate of Mrs. J. L. Johnson, now of Clinton.

Rev. Hoyt E. Porter and Miss Laura King were married on November 12 at Anderson, S. C. The bride is the daughter of Dr. and Mrs. William Josiah King. Brother Porter is one of our Mississippians, grandson of a Baptist preacher, Brother Echles of Senatobia, son of a Methodist preacher, named for his grandfather and a Presbyterian preacher. He graduated at Mississippi College and the Louisville Seminary, student in Columbia University, spent several years in Russia with the American Relief as a representative of the Southern Baptist Convention. He is now located at Carrier Mills in Illinois.

Dr. B. H. DeMent writes that Pastor R. G. Lee of the First Church, New Orleans, has accepted the call to Citadel Square Church of Charleston, S. C., his native state. Dr. DeMent says this has brought genuine grief to the hearts of a devoted people. In a three year's pastorate Dr. Lee has welcomed 1,016 new members, about one-third of them by baptism, 135 Catholics baptized. Prayer meetings average over 200; contributions totaling \$100,000. A commodious educational building erected for about \$100,000. The Sunday School greatly enlarged, organized and efficient. He is not only loved by his own church but is one of the most effective preachers New Orleans has ever had.

WORLD CITIZENS

Samuel Judson Porter

For First Baptist Church, Washington, D. C.
And ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, unto the uttermost part of the earth."—Acts 1:8.

In this commission given at his ascension, our Lord outlines a geographical plan for the activities of his disciples, and this becomes the key to the analysis of the Book of Acts. The missionaries were to bear witness first in Jerusalem, then in all Judaea and Samaria, and finally unto the uttermost part of the earth. Following the introduction to the book, six chapters describe the witnessing in Jerusalem, five the work in Judaea and Samaria, while the remaining sixteen are devoted to the planting of the Gospel in the wider world. A study of the Acts of the Apostles reveals within it a movement of ever-widening cycles of interest. Each one of those cycles ends in a refrain like this: "And so the word of the Lord grew and was magnified and many were added unto the Church," to be followed by the record of a fresh departure into a broader field.

The disciples witnessed in Jerusalem where a few weeks before none had dared to raise a voice on Jesus' behalf. Again he is on trial and they now bear testimony so effectively that at one time three thousand are convinced and acknowledge him as Messiah and Master, then five thousand, soon "believers were the more added to the Lord, multitudes both of men and women." Later the number of "the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." Soon the city became a strong and central base of operations, from which the disciples were scattered abroad throughout the regions of Judaea and Samaria and went everywhere preaching the word. It has been said of the ancient Persians that they carried their campaigns so far afield that when they returned they found their throne had fallen. An essential in all Christian programs is the making strong of the home base. A church member's first duty is to his own church localized in the community where he lives. Nowadays so many loosely-thrown-together organizations of an ephemeral character are making appeal for support that the local church often receives only a weak and divided loyalty. We must remember, and there is constant danger of forgetting it, that we best serve the whole world and the Kingdom interests in it by making our own church strong in doctrine, evangelism and spirituality. Everywhere there is need of a revival of loyalty to the local church. This is the foundation upon which must rest the weight of the wider Kingdom. The only true church loyalty, however, must spring from loyalty to Christ. In the very nature of the case loyalty to a single man who stands for a single idea is the strongest loyalty that exists. Genuine loyalty to Christ will make him an end rather than a means and will lead to the highest appraisal of his character and the acceptance of his revealed will as law. Take for example the case of baptism: Loyalty demands that all questions of expediency on the subject must sink before his example and command. Here can be no power for a real revival of religion which does not come through faithful witness-bearing for Christ. There can be no revival worth the name which does not come through holding up Christ at his own estimate of himself, and that estimate is easily discovered in the New Testament.

There is heard today a chorus of voices outside the pulpit calling for more and better religion. They have been heard coming in recent times from the White House, from newspaper offices, from bankers' desks, from the management of mighty business organizations, and from other centers of sincere thought. Locky, the historian, declared that the Methodist Revival of the eighteenth century moralized England as a na-

tion into a force of principle and will which had vastly much to do with the victorious tenacity of her resistance to Napoleon Bonaparte. The nations of the world are confronting even greater crises today than the Napoleonic wars. To advance securely through them will require the tempered fortitude and spiritual vigor which come from no purely human source but only from those spiritual reserves which are in God and which can reach us only through sincere faith in the true Gospel of Christ. A business man writes to the Manufacturers' Record:

"May I ask, would it not be a good thing if society everywhere recognized the need of God and a sense of eternity in order to improve its criminal condition? And who will make us realize these things? May we not all pray God to raise up genuine messengers of genuine Christianity to help redeem a world in sin?"

"Sin, after all, is the foundation of crime. It follows, if sin is stopped through the Gospel, the criminal condition of society will improve. May God hasten the real solution of our criminal situation!"

There are many strands in the life of our republic, and doubtless they are becoming more complex and various as the years come and go, but the fundamental pattern is that of the evangelical faith. As the experience of that faith is one of the most significant matters in the past life of the republic, so the perpetuity of our nation is wrapped up in the maintenance of that faith in the future.

It has been said that the great achievements of the Renaissance were the discovery of the world and the discovery of man. Thanks to the explorers, the scientists, the investigators, the world we live in has been quite thoroughly discovered and charted. The finding of man's true dignity is a work of still greater proportions. The freedom of the individual conscience, the liberation of the intellect, the assertion of human rights are all truly splendid attainments. But the pendulum may swing too far. Even now there are symptoms of an undue glorification of human excellence. We must not forget Pascal's pathetic words: "O the grandeur and the littleness, the excellency and the corruption, the majesty and the meanness of man!" Seemingly the sentiment prevails that the man of the twentieth century civilization is so free from defects that the doctrine of regeneration in order to salvation is quite out of date. But this position is contrary to facts as we know them, indeed it is contradicted by the universal moral consciousness. "Do not talk to me of the natural goodness of man," said Frederick the Great, "I know the animal too well myself." And so do we all. It is still true that "the heart is deceitful above all things and desperately wicked." The most crying need of human life is purification at its center.

We are building the finest cities since the dawn of history. Art is more rational and diversified than at any previous period. Intelligence is more widely diffused than ever. Civilization is more humane, charity is more extensive and public reforms are more commendable. Nevertheless we live in a lost world, and the mission of Christ was unnecessary, and his sacrifice a foolish waste. But we know that society can never be redeemed from its failures and sorrows until it accepts Christ's ministrations as the sovereign remedy for its ills. Regeneration is the supreme necessity of the world, and we need not turn from our own doorstep to discover that this is so. Instead of patronizing Christ and reducing him to such limitations as would make him "altogether such an one as ourselves," it is our high calling to witness to his "eternal power and Godhead" and proclaim him as the only sufficient Redeemer of men from their sins, and then as ambassadors call upon men to be reconciled to God through him. The ancient Batavians, Motley tells us, used to wear a ring of iron about their necks until they had slain an enemy in battle. After this achievement it was broken

off, being considered an emblem of indifference and sloth. The Christian who has not so witnessed as to win a soul for his Lord is burdened with a badge of humiliation, which cannot be removed until he has made an honest effort to lead a sinner to the cross.

Just now the whole world is making demand of all the people who live in it; and there is every indication that these demands will increase rather than diminish. Whoever has a worthy contribution, this is the time to make it. If we have a conviction that our religion offers relief, then we have an obligation to make it known everywhere. Today and in the future all our significant decisions will have to be made in the light of the situation in the whole world. A coddled provincialism and a smugness in religion are disgraceful. The Christian at his best keeps the entire globe before his eyes, as when Carey cobbled shoes, with the map of the world on the wall in front of him. He thinks in terms of all civilizations. He thinks in the terms of all the great movements of the nations. He studies the politics of the world and the events which affect its life. He studies the output of his time. He is a citizen of the world and seeks through his own daily conduct, through the spiritual efficiency of his church and by his support of those far-pitched enterprises whose daring purpose is to encircle the globe with a ring of gospel light—he seeks by all these means, and otherwise, to make his world in which he moves, a real domain of brotherhood and the scene of the Kingdom of God.

STATE CONVENTION

(Continued)

Thursday—Morning Session

Bro. Perry was on the job on time and led the singing of "Revive Us Again". Worship conducted by Dr. W. O. Blount, who read passages from Mark 16 and John 21 and commented on the words—"And Peter". The attendance had dwindled considerably, the rains had come and many good Baptists cannot stand falling or pouring water. Dr. J. R. Carter, Superintendent of the Baptist Orphanage, led in the opening prayer.

Rev. Bryan Simmons read the reports on nominations. This is the hardest worked committee of the Convention, as it has to do with all the Boards and Commissions of the Convention.

Dr. H. L. Martin read a resolution authorizing the State Board to use all profits from our various institutions for the support of the Baptist Orphanage and the Baptist Hospital and authorized said Board to take such steps as deemed necessary to place these institutions on sure and safe footing. After full and free discussion the Convention voted to adopt the resolution.

The Southwestern Theological Seminary of Fort Worth was represented by Dr. H. A. Dana. Mississippi has the largest proportion of Baptists according to population than any state in the Union. Not only a great state for Baptists but a state of great Baptists. There are 450 now on our rolls, a large per cent of whom are from Mississippi. There are 200 ministers. The spirit is fine. More than \$3,200.00 was recently raised by the faculty and students to be used for the support of the foreign missionaries. We are publishing a monthly magazine, the Southwestern Evangel, \$1.00 per year, of helpful interest to all religious workers. We have a feeling that the greatest day for Baptists has dawned. So our Seminary sees the "Open Door" and are preparing men and women to enter in and possess the land. Baptists occupy a strategic position religiously in the world if we will only use our position to the best advantage. Southern Baptists have the finest educational system of any sectarian people in the world, so we are not ignorant. Many millionaires are Baptists, so we are not poor.

Dr. G. R. Dobyns represented the Southern

Baptist Seminary of Louisville. He is a former pastor of New Albany Baptist Church. We have no greater assets than our seminaries. This is our most significant year. We are pushing to completion our two main buildings on the new site, and we hope to occupy them before this session ends. We are in sight of our first million dollars on our building fund. We have borrowed funds to finish the first unit. We have 400 men and 200 women in school this year. This is our plea for the Seminary. (1) Your continued interest, prayers and influence. (2) Your continued support and patronage. Our Christian institutions are building character that will stand the test of these trying times of faith destroying conditions. So we hope and expect your loyal and faithful support.

Dr. R. P. Mahon, one of the professors, represented the Baptist Bible Institute of New Orleans. If you lose this Gulf Coast territory you lose the nation and the world to God and Christianity. New Orleans is in the heart of this great district. When God put it into the hearts of Baptists eight years ago to plant the Bible Institute in New Orleans, a miracle was performed. This Institute is destined to transform this wicked city and thus help save the world. No rivalry between this institution and the seminaries. In 25 years New Orleans will be one of the greatest Baptist cities in the country. More than 230 students, 49 from Mississippi. Our students report 6,000 conversions last year without one cent of cost to the denomination. Our courses of study are specially suited for the development of country pastors, who are to be the chief developers of our Southland.

Dr. A. R. Bond of Birmingham, Secretary of the Education Board of the S. B. Convention, spoke for his Board. He too was one time pastor in Mississippi. We are learning to speak with one tongue in the education work. Our Board is trying to unify and strengthen our educational system. Southern Baptists have more money invested in schools than any other denomination. We are developing a great Baptist Assembly in Ridge Crest, N. C., in the "Land of the Sky". We have recently received a valuable piece of property in Oklahoma worth \$75,000.00 where we operate a school and orphanage for the Indians. Four great C's before us: (1) Great C of culture; ignorance is inexcusable, even Baptist ignorance. There is no great culture that leaves out religion. (2) The next is control, only the control through Christ. (3) Competency is the next. (4) The last is the great and mighty character of our people.

Dr. Young read the report on the review of the Convention Board's report. It commended the faithful work of our leaders in the administration of affairs. Our institutions held in trust have all paid expenses and some besides. All phases of the work seem to be doing nicely, on the upgrade. Circulation of The Baptist Record was commended, and Rev. E. E. Ballard's selection as Circulation Manager was commended. Recommendations: (1) Budget to be adopted for 1926 of \$700,000.00. (2) That our people be encouraged to make all gifts through the Budget. (3) That the basis of allocation be on a 50-50 basis. (4) That all churches act on this basis. (5) That the basis be as set in last Southern Baptist Convention. (6) That the state allocations be on following percentages: 24½% to Christian Education, 17% to State Missions, 5% to Hospitals, and 3½% to Orphanage. Keep the percentage. (7) All special efforts to make special drives be referred to and have approval of State Board. (8) That special donations be continued.

Miss M. M. Lackey read the Woman's Work report. This made special statements and plead for help on the part of pastors especially to preach more on missions and the general work. The number of churches with societies comprise 68% of those contributing to the work.

Rev. E. E. Ballard spoke to report on Publi-

cations. The Baptist Record is the "Beast of Burden of the Denomination". It gives \$15,000.00 worth of free space to our work every year. (1) We need it as a defensive weapon—the general literature is undermining the lives of our young people. (2) We need it as an offensive weapon. We must fight through the printed page; The Record is our weapon. The pastor is the key to the situation in this subscription campaign. There are 40,000 Baptist homes in our state and only 10,000 of them are taking The Record, so we urge the churches to put the paper in the budget for next year and try to put it in at least 50% of the homes of the churches.

Dr. J. D. Franks of Columbus spoke on the Education work, giving an account of the work among the Baptist students at M. S. C. W. Miss Mary Frances Johnson is our religious leader in this college. A fine work is being done. We now have a building for the use of our Baptist students.

"Christian Statesmanship" was the key word of Secretary Gunter. We need Christian statesmen in all the departments of church and state, wise, sacrificial, spiritual statesmen who love God and humanity. If God's cause increases we must decrease. Before his cause shall die let us die first. Some needs of our work: (1) Need for evangelism—750,000 unsaved in our state. (2) Christian workers in all of our state and denominational colleges, and efforts to reach and influence the young people in our consolidated schools of our state. (3) Enlistment is a great need; our people are not utilized. To accomplish this we must have large plans, room for God. Don't say it can't be done. God has given us the land and the people but we must go up and possess them. (1) Desire to do it—faith contemplates a desire. (2) A frank and open policy for our work. There are no closed doors in our work. (3) Our Christian influence must reach beyond our own church. (4) Must be a sane and constructive financial plan in our denominational work; the Budget plan is the best I know now. (5) Sacrificial heroism is one of our needs to success. (6) Let all determine to do their very best. "If every man had done as I have done there would be no debt on any Board". Let this be our slogan.

Bro. A. E. Jennings made a plea for support of the Baptist Memorial Hospital at Memphis. 200 girls are learning a profession there at a cost of \$100,000.00. You preachers have free treatment there, also your families, so please help us to support it. The report as slightly amended was adopted.

Committee was appointed to try to formulate some plan to take care of the Ministerial Education situation in its financial embarrassment; R. A. Kimbrough, D. M. Nelson, R. B. Gunter, H. T. McLaurin and J. P. Harrington.

A telegram was received stating that Dr. John T. Christian of the Bible Institute is seriously ill and the Secretary was authorized to send telegram of sympathy.

Bro. Loftin offered a resolution urging our pastors to hold services on the streets of our towns and cities for the benefit of those who do not come to church.

The following resolution relative to evolution was adopted: "Resolved that we reaffirm our faith in the position which Baptists have ever held, namely, that man was created by the special act of God, as recorded in Genesis, and was in no sense evolved from any lower form of animal life".

Telegrams were received from Dr. A. V. Rowe, who was for 20 years Secretary of Missions in this state, and from the Mississippi Methodist Conference in session at Hattiesburg.

Thursday—Afternoon Session

The closing session of the Convention began with singing "What a Friend", led by Bro. M. E. Perry. Dr. W. C. Stewart of Houston led

the worship, who read a passage of Scripture and made some timely remarks and led the Convention to the throne of Grace. The B. B. I. Quartette sang "Sunset and Evening Star".

Dr. A. I. Brown of Vancouver, B. C., who is working with Dr. T. T. Martin in fighting evolution, spoke for a few minutes. He is a practicing physician who has felt the call of God to defend the old-time faith of the Bible. He is to do work in our state.

Dr. J. R. Carter had in charge the Social Service work. In the absence of any written report he had to be "both deer and huntsmen" in the matter. This is one of our greatest matters. We have too little to say on this subject. He discussed child welfare. Cost \$35,000,000 annually in California to take care of the crime, one man states, and that it costs 10 billion dollars to take care of crime in the United States. I trace most of our crime to the homes of our land. It must begin with the child. Where one dollar is spent to save a child one hundred dollars to punish him after he becomes a criminal. The Home Finding Society is one of the best institutions we have. It has handled 1,600 children and placed them in good homes. The Orphanage has 175 now and has had first and last 1,100 children. The I. C. Railroad will give half-rate Thanksgiving week on all goods shipped to Home Finding Society, Orphanages or the Old Ladies' Home. Free cars run on most of the other roads. Fill all of them full.

Ministerial Relief was discussed by Dr. W. A. McComb of Gulfport. Our old preachers need to be cared for because of their self-sacrificing labors for the denomination and very few of them have saved any money for old age. We need to keep this matter before our people that they may be glad to support the Budget in which this fund is taken care of. Information is what our people need. "An informed Baptist is a giving Baptist". Preach a sermon on every phase of our denominational work from time to time.

Judge T. P. Long spoke very interestingly on the matter of supporting the Baptist Orphanage. There are enough old bachelors and old maids in the Baptist churches in Mississippi to support all the orphans we have down there and we ought to be ashamed to have any need down at the Orphanage.

Rev. R. H. Boone spoke on the Annuity Fund, feeling that it costs too much for an old man; but old men's insurance comes high in any company. Dr. Gunter made some explanations on this. Bro. Patton urged that each Sunday School give \$5.00 a month to the Orphanage, then a special gift for Thanksgiving and Christmas. These matters must not interfere with our regular budget.

Regarding the special telegrams sent out for State Missions Dr. Gunter said that it was according to the orders of the State Board. The results justified this act as about \$20,000.00 came in response.

Rev. Jeff Rogers said that we need to preach control of children to our fathers and mothers. Children not controlled are on their way to the prison, or the gallows, or some bad end. We must enforce law in the home if we expect to have law enforcement in our state. We preachers must preach and emphasize parental control of children.

Rev. R. A. Cooper emphasized preaching on parental duty. This is one of the crying needs of the age. Behind nearly every good man or woman is some good mother or father, or both.

Mrs. R. L. Bunyard is working with the Baptist Hospital at Jackson. It is said to be on the best financial basis that it has ever been. It takes money to run a hospital. It does much charity work, doing work for all the sick from both the Orphanages, also for the 1,700 Indians of the state. 447 charity patients have been treated the past year. It needs friends who will

(Continued on page 6)

The Baptist Record

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BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LITSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance
as second-class matter April 4, 1919, at the Post Office at
Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and
your old address as well as the new when writing us for a
change. If you do not send in your renewal your name will be
dropped from the list.
Notice notices, whether direct or in the form of resolutions of
the church, and marriage notices of 25 words, inserted free. All
other notices will cost one cent a word, which must accompany the notice.

STATUTES BECOME SONGS

Statutes are the written laws by which the
people of people are governed. Ordinarily the
statutes or laws enacted by our legislature and
put upon the statute books furnish about the
best reading to be imagined. It would be
difficult to find anything more prosaic, that is
more unlike poetry, or less associated with music
and song. It is a far jump from Blackstone to
Browning, or from Greenleaf to Gabriel; and
nobody would think of taking a copy of the
code to church to use as a hymn book, or even
to take it home for private devotional use.

And yet—the Psalmist (119:54) does say "Thy
statutes have been my songs in the house of my
pilgrimage". What a transformation, not to say
transfiguration is that; a code becomes a hymnal.
Or was the transfiguration in the Psalmist rather
than in the law. Anyway that is exactly what
the religion of Jesus Christ does for a man, for
every man in whom it has a fair trial. It changes
duty into a delight. It transforms drudgery
into symphony. The commandments of God
become a canticle.

This means the elevation of an obligation into
the sphere of an oratorio. It means the giving
of wings to plodding feet that walk in the way
of God's will. You can see the glow upon the
face of Jesus of whom it is said "I delight to
do thy will, O God". We think it a marvelous
thing that a skillful hand can so construct a
violin or a piano-forte that other skillful fingers
can submerge wood and strings into glorious
song. But John tells us that he heard not only
myriads of angelic voices blessing and praising
God, but every created thing which is in the
heaven, and the earth, and under the earth, and
on the sea, and all things that are in them"
attuned to songs of glorious praise.

Now of what we are saying the point is just
this that in the service of Christ all dullness is
taken out of duty. There are no burdens; they
have been exchanged for wings. The demands
that are made upon a Christian for service to
God and to men in his name no longer irk us.
They are not thought of as a thing imposed on
us by others, but assumed lovingly and gladly
from within. It is a violation and a repudiation
of the whole spirit of Christianity to speak of
bearing the burdens of the church or of the de-
nomination.

Now we are going to have a practical test of
our ability to render joyful service to God when
the canvass is made the first week in December
for the 1926 Program. In this we are per-
mitted to say what share we will assume vol-
untarily and gladly in furthering the Gospel of
our Lord Jesus Christ to the ends of the earth,
and of bringing its full benefits, spiritual, mental
and bodily to our fellowmen. In what spirit do
we accept the opportunity and enter into it.
Remember that the Lord loveth a cheerful giver.

THE FOREIGN MISSION DEBT

One of the few questions on which there was
divided vote at our recent State Convention

in New Albany was as to whether the Con-
vention would approve the request of the Foreign
Mission Board for a special offering December
27th, by all our churches of the South to pay
\$1,000,000 of the present indebtedness. The Con-
vention voted against the request, and does not
recommend this effort to our churches. Of course
this does not prevent any individual or any
church from making an offering for this pur-
pose. But it did express the judgment of a
majority of the messengers present as to the
propriety of this appeal. Those who opposed
the special appeal were earnest in their state-
ment that they were not opposing foreign mis-
sions. Indeed some thought that if an appeal
were made in December for the whole budget,
foreign missions would profit more by it than
by a single appeal for foreign missions.

The reasons given for opposing a special ap-
pel were:

(1) That it would tend to destroy the budget
for the entire co-operative work on which all
causes including foreign missions are dependent
for support. The budget is now on trial. If it
doesn't succeed for 1926 we have set it back for
a decade. This was specially emphasized be-
cause December is the month in which a canvass
is to be made in all our churches for the 1926
program.

(2) It is not believed by many that we would
succeed in raising a million dollars in December
for foreign missions by this plan, and a failure
would only demoralize everybody.

(3) It was further thought that if we should
succeed in raising a million dollars in December
it would be only a temporary relief. It would
relieve us of considerable interest payment for
a while. But in twelve months we would be
back right where we are now with the same
debt. True, it is promised that no advance
work, or larger program would be undertaken.
But we have a program now which our income
will not meet. Our only recourse is to reduce
expenses until the people are willing to make
larger gifts. However painful this is, we see no
other alternative.

Monday afternoon a telegram brought the sad
news of the death of Dr. W. Y. Quisenberry in
Virginia. Information had been received a few
days before of his serious illness at Leesburg,
Va., and of his being taken to a hospital for an
emergency operation. His son Curry was with
him and his wife left Clinton as soon as possible
to attend him, as did his oldest son W. Y. Quisen-
berry, Jr., in Florida. And now the wires bring
the sad news of his death. Dr. Quisenberry was
born in Virginia about 65 years ago, graduated
from Richmond College and from the Southern
Seminary. He was in his Seminary days a lover
of souls and an ardent evangelist. He conducted
a successful mission in Louisville. He did col-
portage work in Virginia and was superintend-
ent of colportage work in Tennessee. He was
later pastor in Louisiana, was an evangelist and
then worked as agent for the Louisville Sem-
inary and the Foreign Mission Board. He loved
the Lord, and was always eager to save men.
After assisting several years ago in a meeting
at Clinton, he made his home there and worked
assiduously and effectively for the Foreign Mis-
sion Board. His soul was veritably aflame for
Foreign Missions. He made a missionary trip to
South America, one to China, and then around
the world. Zeal for the cause consumed him.
He has been a sick man for several months, but
labored on till the last, even against the advice
of friends. He fell while in the service of the
King to whom he rejoiced to give his life. He
leaves two sons by his first marriage, and a
widow who is in every way in sympathy with
his life work. Our sympathy is with them in
the time of their sorrow.

Like former President Wilson, it is said that
President Coolidge does not belong to any secret
order, except a college fraternity.

Pastor W. H. Morgan of Hartsville, S. C., leads
a great church of 806 members. More than
three-fourths of the membership contributed to
the unified budget, amount \$18,750.00. The Sun-
day School has an enrollment of 785.

According to the Canadian Baptist, which gives
a stenographic report, the recent Canadian Con-
vention of Baptists allowed free exercise of full
capacity in debate. They discussed their dif-
ferences in the open from near midday to mid-
night and then voted the way they wanted.
Baptists they!

There have been this year only about one-
fourth of our churches in Mississippi that have
adopted and worked the budget for all denom-
inational work. There is every reason to hope
and believe that this number will be doubled by
the churches making the canvass for 1926 on
December 6-13, 1925.

We are in receipt of a long communication
from some one whose name we withhold, who
takes several pages of manuscript to complain
of boards and modern ways in general. His
protest may be summed up in one sentence of
his which declares that his mother probably never
saw a plank church and he himself "went to
church barefooted and in his shirttail" till he
was fifteen years old. If this is what is meant
by getting back to the good old ways, excuse
us, at least in winter time.

Mr. Richard H. Edmonds, editor of The Manu-
facturers' Record, sometime ago issued a pam-
phlet, "Prohibition Has Justified Itself", in which
he gave the testimony of many eminent men
as to the good accomplished by prohibition. A
letter in the New York Times referring to it
said the men who wrote these testimonies prob-
ably themselves violated the Volstead Law. Mr.
Edmonds then took it up with the writers, as a
result of which effort he has now issued a pam-
phlet, "Slanders Against Prohibitionists Re-
futed", giving the testimony of their personal
obedience to the law. The Devil is a slanderer,
but he is often caught in his lying.

One of the most interesting of recent devel-
opments on any mission field is the organization
of an independent convention of Baptist Churches
in South China (the Suatow field). The nation-
alistic spirit has manifested itself in religion as
might have been expected, and the Chinese pro-
pose to manage their own denominational busi-
ness. This movement so far as we have seen
confines itself to 5,000 Chinese Baptists who are
the product of the work of Northern Baptists
in that particular field. We have not heard of
its affecting the churches affiliated with our
Southern Baptist Board. But it would not be
at all surprising if these go with their Chinese
brethren and that the movement spreads to other
fields. We believe it is a wholesome Christian
movement in the right direction and is in line
with Baptist polity and practice. Why should
they not be autonomous, self-regulating and self-
governing under the guidance of the Holy Spirit?
The Northern Baptist missionaries have accepted
the situation in good spirit. For purposes of co-
operation a council of 80 has been formed includ-
ing a small minority of American missionaries,
with an executive committee of nine, all Chinese.
This will relieve the Chinese Christians of the
odium of belonging to a foreign organization.
This will put responsibility with the Chinese
where it belongs and develop initiative in them
for evangelism and mission work among their
own people. If China is to be saved, it must
in the end be by Chinese. They will ask for
financial support for a while, but this will be
less and less needed. If we will keep our eyes
open we may see the will of God in our debts
and in the growing spirit of independence on
the mission fields.

Convention Board Department

R. B. Gunter, Corresponding Secretary

The Every Member Canvass, December 6th-13th Inclusive

You will find in this issue of the Record a list of the names and addresses of the associational representatives to whom pledge cards have been sent for distribution among the churches. If you have not thus far received your cards, please write your associational representative whose name appears in the Record.

In making the canvass, it is well to have committees and divide the membership up among these committees. But to begin with in making the pledge, the best plan is to have the membership come to the church and make pledges and then let your committees see those who are not present. By having committees and by dividing up the membership, the work can be completed in one afternoon. For those making pledges at the churches, it is well to have the sermon explaining the work and then make the pledge. The committees using the cards and visiting the membership should not leave the cards. The cards should not be distributed among the membership of the churches for them to carry home and return at some later period. Let them sign while there and return before they leave the church. When the committees carry the cards to members, they should bring them back with them. They should get the pledge while in the presence of the members whom they are visiting. It is well in this work as in other things to get the finishing habit. It is easier to undertake the finishing up of the pledging in one day. Then make your report to the county organizer and let him report to this office.

Percentages of Distribution

It will be well to present to the church the various causes participating and the percentage which each one is to receive. The Convention has voted on this percentage of distribution. In the minds of the Convention, the distribution is fair to all. The following list can be presented to the churches:

Foreign Missions.....	25%
Home Missions.....	11 1/4 %
Christian Education—State & Southwide.....	32%
Ministerial Relief.....	4 1/4 %
Hospitals.....	6 1/2 %
Orphanage.....	3 1/2 %
State Missions.....	17%

Pledge cards are furnished free to the churches. The Sunday School Board will furnish envelopes free to churches which have not used the Budget System, provided you will apply to them at Nashville.

Following are the names and addresses of the persons in the various associations to whom pledge cards have been sent for distribution:

Association	Person to Whom Sent	Address
Alcorn Co.—T. W. Young.....	Corinth	
Bay Springs—L. D. Bassett.....	Bay Springs	
Bolivar Co.—J. E. Kinsey.....	Merigold	
Benton Co.—W. B. May.....	Ashland	
Calhoun Co.—Tilden Pryor.....	Calhoun City	
Carroll Co.—J. P. Neal.....	Carrollton	
Chickasaw Co.—W. O. Blount.....	Okolona	
Choctaw Co.—H. G. West.....	Ackerman	
Clarke Co.—W. H. Foster.....	Quitman	
Goldwater—W. M. McGehee.....	Eudora	
Columbus—J. D. Franks.....	Columbus	
Copiah Co.—O. O. Green.....	Hazlehurst	
Covington Co.—A. S. Johnston.....	Mt. Olive	
Deer Creek—E. H. Marriner.....	Leland	
Delta—J. W. Quinn.....	Greenwood	
Franklin Co.—W. A. Borum.....	Natchez	

George Co.—W. L. Harvey.....	Agricola
Greene Co.—Joe Walley.....	Richton
Grenada Co.—W. E. Farr.....	Grenada
Harrison Co.—S. G. Posey.....	Biloxi
Hancock Co.—W. W. Stockstill.....	Bay St. Louis
Hinds Co.—B. H. Lovelace.....	Clinton
Holmes Co.—J. M. Metts.....	Durant
Itawamba Co.—B. W. Graham.....	Eastman
Jackson Co.—T. E. Spencer.....	Moss Point
Jeff Davis Co.—J. B. Quinn.....	Prentiss
Jones Co.—W. D. Wallace.....	Ellisville
Kemper Co.—S. L. Morris.....	Scooba
Kosciusko—A. T. Cinnamon.....	Kosciusko
Lafayette Co.—D. M. Russell.....	Oxford
Lauderdale Co.—B. S. Vaughn.....	Meridian
Lawrence Co.—B. E. Phillips.....	New Hebron
Leake Co.—J. L. McMillan.....	Carthage
Lebanon—M. P. L. Love.....	Hattiesburg
Lee Co.—D. I. Purser.....	Tupelo
Liberty—H. B. Scott.....	Quitman R 7
Lincoln Co.—J. A. Taylor.....	Brookhaven
Madison Co.—E. V. May.....	Flora
Marion Co.—Wayne Alliston.....	Columbia
Marshall Co.—W. C. Sandusky.....	Holly Springs
Mississippi—E. K. Cox.....	Gloster
Monroe Co.—J. M. Walker.....	Aberdeen
Montgomery Co.—V. E. Boston.....	Winona
Neshoba Co.—W. D. Cole.....	Philadelphia
New Choctaw—B. L. Gibson.....	Conehatta
Newton Co.—G. O. Parker.....	Union
Noxubee Co.—H. B. Williams.....	Brooksville
Oktibbeha Co.—J. D. Ray.....	Starkville
Panola Co.—W. E. Lee.....	Como
Pearl River Co.—Roland Q. Leavell.....	Picayune
Perry Co.—J. L. Low.....	Richton
Pike Co.—F. D. Hewitt.....	McComb
Pontotoc Co.—E. L. Davis.....	Pontotoc
Prentiss Co.—H. R. Spight.....	Booneville
Rankin Co.—R. A. Stingily.....	Pelahatchie
Riverside—D. A. McCall.....	Lyon
Scott Co.—R. L. Wallace.....	Morton
Simpson Co.—J. L. Boyd.....	Magee
Smith Co.—E. C. Crawford.....	Raleigh
Sunflower Co.—S. G. Pope.....	Moorhead
Tallahatchie Co.—R. A. Kimbrough.....	Charleston
Tate Co.—E. S. Flynt.....	Coldwater
Tippah Co.—A. C. Anderson.....	Ripley
Tishomingo—A. M. Nix.....	Belmont
Union—H. C. Steele.....	Union Church
Union Co.—W. T. Darling.....	Blue Springs
Walthall Co.—J. L. Price.....	Tylertown
Wayne Co.—N. L. Shoemaker.....	Clara
Webster Co.—Harvey Gray.....	Eupora
Winston Co.—S. P. Morris.....	Noxapater
Yalobusha Co.—J. G. Lott.....	Water Valley
Yazoo Co.—A. B. Kelly.....	Satartia
Zion—J. W. Hicks.....	Mathiston

ANNOUNCEMENT

Many brethren, far and near, are in doubt still uninformed as to whether the Convention will come to Houston next May. Not a few are writing me. The Committee for the Convention will make all local arrangements here next week. The disturbance in this matter was unfortunate. I was not present when the invitation was recalled by the Pastors' Conference of Houston, but immediately wired the Committee that Houston and several other churches, with the First Church, would guarantee superb entertainment. Nor was I present when that action of recall was sustained by a vote of thirteen to twelve, but immediately joined in another wire with the twelve pastors still claiming the Convention. At a later meeting all that action was rescinded, leaving the matter as it had been since the invitation was accepted in Memphis.

The rejoicing is universal in Houston now. The local committee on arrangements, of which I am happy to be chairman, will do the utmost to sustain the same high standard of hospitality which has so signally been accorded the Convention through the years, and all Houston will joyously co-operate to this end.

—Jas. B. Leavell.

OUR MEETING AT IMMANUEL BAPTIST CHURCH, HATTIESBURG, MISS.

Our Annual Revival meeting closed last night, November the 8th. The preaching was done by Dr. W. E. Denham, Teacher of Old Testament in the Baptist Bible Institute, New Orleans. Mrs. Denham helped in the singing and was our soloist. Dr. Denham's preaching was plain, simple, and Scriptural. The plan of salvation was never made plainer. He also gave great emphasis to the right sort of living. His searching messages will not soon be forgotten by those who heard them. Dr. Denham also lectured each day to Brother Wilkinson's Bible classes and to the Faculty. All his lectures were fine but the one on evolution was the best perhaps. After hearing this lecture it is difficult to see how any thinking man or woman could be an evolutionist. Mrs. Denham sings the Gospel just as effectively as Dr. Denham preaches it. Her singing had much to do with the success of the meeting.

One of the fine things about the meeting was that everybody co-operated to make the meeting a success. Much credit is due to the fine work of the Life Service Band in visiting and personal work. The Faculty, the student body, and the local members of the Church entered heartily into the meeting from the first and the interest increased until the last service. In fact the last service was the best. Sunday morning a large number of young people surrendered for definite service. At the close of the evening service eight united with the Church on profession of faith and two others professed conversion and will unite with another Church. There were twelve additions by baptism and four by letter during the meeting. A large number of the students had already united with the Church. We have had over one hundred additions since the opening of the session. Altogether it was the best meeting we have had since I became pastor of Immanuel Church. Dr. and Mrs. Denham will always find a hearty welcome awaiting them at the Immanuel Church and Woman's College.

—W. S. Allen, Pastor.

Alumni of State Teachers College at Hattiesburg at the Home Coming Day passed resolutions opposing giving undue emphasis to athletics.

Raleigh Wright reports that at a service held in the Tubercular Sanatorium in Mt. Vernon, Mo., 24 patients professed faith in Christ. This was during a meeting in the church of which A. R. Foster is pastor. Among those who united with the church were people of several other denominations.

For some time Mr. T. Jeff Bailey has been editor of the Lake Region of Eustis, Florida, one of the leading dailies in the state. He has recently secured as his partner in the enterprise his brother, Mr. Waldo E. Bailey, who was in the U. S. diplomatic service in India. He is also an alumnus of the Mississippi A. & M. College. These two young men are worthy sons of Mrs. and Dr. T. J. Bailey of Jackson, superintendent of the Anti-Saloon League of Mississippi and former editor of The Baptist Record. They are among the most enterprising and efficient business men ever sent out from Jackson, and we rejoice in their success in the newspaper field.

(Continued from page 3)

and make known just what the hospital is doing. The hospital is not only healing but is training also. We have 35 fine girls training there for a life of usefulness and service. We have a nice nurses' home just completed with a chapel on the first floor with no furniture. We need your love, loyalty and prayers for the hospital.

J. S. Deaton, Director of Stewardship and Budget, made a practical address on the Budget. What is a Budget? An effort to put business methods and plans into the administration of the church work. We must stand by the co-operative program or abandon it altogether and go back to special appeals for all our denominational work. (1) Wherever the Budget has been adopted and faithfully pursued the most gratifying results have followed. (2) An increasing number of our churches are coming to this system. 400 of our churches have it in our state. (4) It brings a better spirit of co-operation. (5) The work of our denomination from a business standpoint, lies in the harnessing of our financial resources. (6) The 400 churches in the state on the Budget gave 75% of all the money received and there are 1,694 churches in the state. The other 1,200 churches which are not on the Budget give only 25% of the money received. This shows the advantage of this system of finances. The cold dollar is not the whole thing in the work, but it has its place that nothing else can fill in the work of the kingdom. "Money is needed personality". "Faith without works is dead". Suggestions to do it: (1) Education, The Baptist Record is a fine source for this. We must keep this matter before our people. (2) Stewardship Institutes teach our responsibilities as stewards of God. I am greatly encouraged. Pastors, help me to put the other 1,204 Baptist churches on the Budget and be in full accord with our great denominational program.

Committee on Resolutions reported through Rev. N. A. Edmonds. The Dr. W. E. Hatcher resolution was referred to the State Board. Resolution of thanks extended to New Albany Baptist Church and Blue Mountain College and all other agencies for caring for us so nobly.

The special committee on Ministerial Education reported, authorizing the renewal of the debt now outstanding and that all incoming funds from the Budget be used in support of those young ministers needing same as they came in. This will be some relief but only partial.

As to text-books, the Committee already appointed was authorized to continue the work and bring the matter before the State Legislature if deemed wise and expedient. This refers to the evolution matter.

Next Meeting—Time, November 16-18, 1926; Place, Jackson, Miss.; Preacher, Rev. J. D. Banks; Alternate, Rev. S. G. Posey.

At 4:40 P. M. the State Baptist Convention passed into history, closing one of our greatest conventions. Its work has been very spiritual and harmonious. Rev. R. Q. Leavell led the closing prayer.

Pastor Gaston W. Duncan had led his people in building a beautiful church house which is ample for all their present varied needs, and was an ideal building for our Convention. They also managed the whole entertainment plan with consummate skill. Everybody in general and the Boy Scouts in particular were ready to show you or carry you anywhere you wanted to go.

Be ready for the Every Member Canvass for the 1926 Program by December 6th. Complete the canvass by December 14th. Report amounts subscribed for denominational work to your Association Organizer that he may report same to the State Board Office.

The Christian Index recently had obituary notices enough on hand to fill two issues of the paper.

PRESENT SITUATION IN CHINA

T. F. McCrea

(Continued from last week)

Truly this is higher criticism and evolution gone mad. But this missionary represents the ever growing group of young missionaries who are coming to China for educational and institutional work. Men of this type do not go out among the great masses and preach the Gospel to them, neither are they training their Chinese students to do so. They are in control of practically all the higher institutions of learning in China; they are highly educated in the kind of education which many of our colleges, universities and seminaries are giving today, moreover, they are aggressive and are determined to gain control of the missionary machinery both in the homeland and on the mission field, and many of them boast that the day is not far distant when no more "old fashioned" missionaries will be sent to the mission field, meaning by old-fashioned missionaries those of us who still believe what our "mothers and grandmothers" and the Christian church for two thousand years have believed about the Word of God and the person of our Lord and Savior Jesus Christ. And I actually believe most of them are sincere and really think they are saving the mission churches from a worn-out and discarded type of Christianity.

So one of the biggest questions in the present situation in China is, "What type of Christianity is going to prevail in this great mission land?" Needless to say, many of the younger Chinese Christians have absorbed these views in the mission schools and some of the most aggressive liberalists in China today are young Chinese leaders like Timothy Lew, who received his higher education in schools in America. The great mass of our Chinese Christians are still conservative, having been trained by the "old-fashioned" missionaries. But as these older missionaries die off and the older Chinese Christians with them, what is to be the future of the Christian church in China? Well, in my opinion, that depends on how the battle goes in the homelands. If the liberals win there they will win here. If they are routed in the homelands and the foreign mission boards will stop sending out liberals to control our Christian schools but send men and women who believe in real, old-fashioned Christianity, then the battle will be won for Christ here also. Of course what is true of China is true also of all the mission lands of the world.

Now the discussion of this problem brings us naturally to the third line of division which divides the missionaries in China and on other mission fields. That is the question of mission methods. Almost from the beginning of modern missions two ideals as to mission methods have struggled for the supremacy. One may be called the "evangelism-first," or extensive method. The other may be called the "education-first," or intensive method of missions.

Just as fairly as I possibly can I will try to present both these positions here. The evangelism-first advocates held that in establishing Christianity in new lands where it was unknown we ought to follow very closely in the footsteps of the Apostles, putting first the wide spread preaching of the Gospel, gathering the converts into churches for training in God's Word, as commanded by our Lord in the Great Commission, and allowing the churches to develop very largely their own institutional life under the leadership of the Holy Spirit.

The education-first advocates hold that we ought to carry on the spread of the Gospel as indicated above, but at the same time the western churches with their vast wealth and resources and with centuries of experience back of them ought to reduplicate as rapidly as the money could be found for it all the institutional life which we have in the homelands. In connection with this view there grew up the idea also that schools would present the most hopeful field for evangelistic work, as the children of the nation

would be taught the Bible and trained to carry the Gospel to their own people.

And here I want to bring in a personal note. When I first came to China I was an ardent advocate of the education-first method. I was on the Board of Trustees that established Shanghai Baptist College and helped to elect its first faculty. During my first term in China I had little patience with those who held the old view of mission methods. But the longer I stayed and the more I looked for results the more my ardor began to cool. I traveled a great deal, met a great many missionaries, asked a great many questions, all the way from Hangchow in the south to Peking and Mukden in the north. The longer I studied the problem the more convinced I became that this method, as we say at home, "was not producing the goods." I came to this conviction in spite of the fact that the education-first method had swept the field in China and that any one who advocated the evangelism-first method was looked upon as an old fogie.

But I found as I went on with my investigations that we were not getting the Gospel of Jesus Christ to the people of China, that our schools were not producing the much-talked of "native leaders," who were soon to take over the burden from the foreign missionaries, and saddest of all, I found that the native Christians had been thoroughly pauperized by our heavy subsidies brought out from the homelands to develop and maintain all forms of their institutional life, so that the great mass of our native Christians were quite content to sit back "and let Bill do it," Bill being the foreign missionary backed up by the heavy subsidies being sent out by the foreign mission boards.

So deeply moved was I by the state of the Chinese churches, their illiteracy, their lack of knowledge of God's Word, their lack of initiative, their pitiful failure as self-supporting, self-governing and self-propagating members of Christ's body, appalled by the ever-growing subsidies from the homelands, realizing that our schools were educating the young away from the churches, and many other evils that followed upon this method, that I wrote a series of "Open Letters to Southern Baptists" which I circulated among my fellow missionaries in China and among many of the brethren in the homeland, including, of course, the members of our Foreign Mission Board. Some of these letters were published in The Baptist Record and other papers at home.

So completely did the education-first method of missions occupy the field among Baptists as among other denominations that I failed utterly to convince any great number of my brethren that I was right in my criticisms and that we ought to return to the more Scriptural method of putting evangelism and the training of the churches in the Bible first.

Fortunately, the evangelism-first policy had been tried out in Korea, Burmah, Uganda and some other fields with remarkable success and glorious spiritual results in the lives of the churches. But even this did not convince the other party that that would be the best policy for Japan, China and India where the education-first method has held the field for so long.

Seeing that I had failed to convince my brethren as better men than myself before me, such as T. P. Crawford, John L. Nevius, and others, had failed in earlier days, I realized there was nothing for me to do but go on quietly with my own work of preaching the Gospel to the Chinese people and wait for God to vindicate his own truth.

Now the present situation in China is bringing about that vindication with a vengeance. The whole missionary body has been called to a halt and is taking stock of the results produced by this much trumpeted education-first method of missions and many are realizing that it is shot through with weakness and failure and has not received the blessing of the Spirit of God.

(Continued)

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

Please give the article below a careful reading. It is one of the best, along the line treated, I have ever read. It is the thing that all of our churches need just now.

THE "EVERY MEMBER" IDEAL Editorial Home and Foreign Fields

We are prone to content ourselves with figures that represent proportions, rather than concentrating our gaze as did Jesus, on the individual.

A railway wreck occurs, and the newspapers announce lightly that "only one life was lost." But that one life, apparently insignificant, was a husband and a father, and in some home there is grief as bitter and loss as irretrievable as if a thousand others had died. A meeting closes, and the report states that only one boy in a large student-body was left unsaved. But that lad is some mother's boy; for him Christ died, and his loss of heaven will be a tragedy for which the saving of the ninety-and-nine will not atone.

A canvass in a great church was made, and the jubilant committees come back announcing that all but sixty members had agreed to co-operate in the financial life of the church. But what of the unreached sixty? Surely the securing of six hundred subscriptions will not lighten their loss through failure to share in the work of Christ and his church.

The Southwide canvass for the 1925 budget for the new program of Southern Baptists is put on, and the announcement is made that pledges have been secured from one-third to one-half of our people. This appears to be a notable advance over past efforts and we are greatly encouraged. But what of the vast host who did not subscribe? Can any amount of money given by fifty per cent of our church members make less tragic the loss of the other fifty per cent who have refused to take any responsible part in the work which Christ commissioned them to do?

Baptists have long recognized as anti-scriptural and wrong the principle of salvation or religious affirmation by proxy. We emphatically deny that priest or ceremony can in any wise bring salvation; and that any one—even the child's own parents—can answer for it in matters of faith. Salvation and belief, we assert, are absolutely personal, and no proxy can suffice.

How inconsistent, therefore, to admit calmly that Christian duty can be performed by proxy! Yet is not that what we virtually do when father or mother gives for all the family, or when a few consecrated souls give for all the church membership? Is there any more justification in one person doing the Christian duty of another than in one person answering for the faith and doctrine of another?

Recording these inactive members, these non-subscribers, these neglected and neglecting Christians, we need to reverse our usual question. Instead of asking, "How much does the church and the denomination lose?" our heart-searching query ought to be, "How much do they lose?" By far the more serious matters are the loss sustained by non-participating Christians, and the guilt incurred by those responsible for their failure to secure the desired enlistment.

For in the majority of cases there is guilt. Back of every church member's failure to enlist in the work of the kingdom there is a cause. It may be that no real conversion has taken place, but church membership was secured through emotional impulse. Such cases are numerous and difficult to deal with. Where the evidence is fairly clear, however, the church's duty is plain—the unconverted member must with lov-

ing persuasiveness be led, if possible to saving faith and whole-hearted surrender. The task is not an easy one and calls for much grace and patience. Surely no one would argue that an unsaved person in the church is to be let alone, and certainly the mere fact of church membership does not guarantee reality of saving faith. What a terrible charge some churches must face in the judgment for allowing the unconverted to slip into a sense of false security through nominal church membership, to find themselves in the end without Christ and hope. The inactive member lays a burden of heavy responsibility on pastor and people to discover if the real cause be not lack of a genuine experience of saving grace.

More frequently the cause of inactivity is lack of growth in the Christian life. The child of God is born a child—not a full-fledged, mature Christian. His growth depends primarily on food and exercise—nurture in principles of Christianity and practice in daily Christian living. It is not enough to say that these essentials are offered through church services. How many children would grow to strong manhood and womanhood to whom nurture in the home was merely offered? Back of the provision for their spiritual need must be intelligent constraint, discipline, motivation, incentive, reinforced by love that will not let them go. The church that thus realizes its responsibilities to the new-born Christian will have little difficulty in attaining the every-member ideal. How grievously and sinfully we have failed at this point in the past!

Another reason why every church has its fringe of inactive, non-cooperating members is that some have become entangled in the meshes of sin and unbelief, or misbelief and have lost all joy in the things of Christ. The number of this group increases daily, and with appalling consequences. Worldliness claims its multitudes; absorption in business its multitudes; and assent to materialistic, pseudo-scientific philosophies of life its multitudes. Never were interests so multiplied and seductive as today. Never did false theories wear so attractive dress or parade themselves more boldly. In the saving of church members from the disaster that lurks on every hand we can no longer depend on preaching to which people may come if they choose. The conflict within has reached the hand to hand stage, and the church's task today is an every-member task. Lack of participation in the life the allurements of sin; as effect, it brings about of the church is both a cause and an effect. As cause it operates to break down resistance to a distaste for spiritual things. Thus the vicious circle is formed which means ruined and wasted Christian lives. Shall God count guiltless the churches which complacently permit this to go on endlessly and ruinously?

The remedy is not far to seek. It does not lie in more efficient methods of securing subscriptions and taking collections—though these are sorely needed. It lies primarily in a renewed sense of responsibility on the part of the pastor and people for every member of the church, and earnest, intelligent, persistent, patient, undefeatable effort to bring every member into a place of usefulness and happiness in the life of the church. Spiritual renewal must always precede mere work, and giving and this renewal is needed by every Christian week after week, month after month. God has graciously given us means of renewal in church worship and fellowship, Bible study, prayer, service, giving, and he expects the church to see to it that no single member is permitted to neglect these indispensable requisites to Christian growth and effectiveness.

Christianity is an every member religion. A New Testament church is an every-member institution; worship, Bible study, service, giving, are every-member matters; the responsibility of church and pastor is an every-member affair; the judgment which we face in eternity will be an every-member judgment.

God hasten the day when our churches will become every-member churches made up of every-member Christians.

MISSISSIPPI COLLEGE NOTES

The annual revival of the Clinton Baptist Church closed on November 8th. Because of Dr. Mayfield's enforced absence on the last day, our pastor preached the concluding sermons. The effects of the revival have been visible and far-reaching indeed. There has been a noticeable uplift in the spiritual life on the two campuses and to many has been restored the joy of their salvation and to a number has this experience come for the first time. There were 66 additions to the church. There were great numbers of boys and girls who rededicated their lives to the Master and many who committed themselves to some phase of definite Christian service. The student body extends to Dr. Mayfield its deepest thanks for the mighty Christian influences he set in motion and for the noble and lasting work he did among us.

Home Coming Day, November 14, promises to be a red letter day in the history of Mississippi College. There is every indication that great numbers of alumni and former students from all over the South will be here. A day crowded with entertainment has been planned and nothing has been left undone in preparing to pleasantly entertain the great host who will be present.

M. C. engages Ole Miss in a great football game on Home Coming Day. Though M. C. has not had the most successful season thus far, she always confidently awaits the next opponent. As hard fought a battle as ever occurred on a football field may be expected when the Choctaws line up against the Mississippians.

On Home Coming Day there will also be staged an intercollegiate cross country race between A. & M., Millsaps College and M. C. Each of these colleges has a strong team and an interesting race may be expected.

On the morning of November 14, the annual fall orations will be delivered before the great crowd assembled in the college chapel. The Philomathean orator is Zack VanLandingham, and the Hermeneian orator, W. E. Hamilton.

Hillman College has recently elected her annual staff. These officers are: Miss Mary Nell Hawkins, Editor; Miss Nina Whittington, Junior Class Reporter; Miss Ethel Coleman, Freshman Class Reporter; Miss Lucille Morris, Business Manager; Miss Lucille Hitt, Athletic Reporter; Miss Lucille Craddock, Art Director; Miss Hazel Pond, Literary Editor; and Miss Jackson, Faculty Adviser.

This is a group of very capable girls and their work on the Annual will reflect credit on the college.

—Arnold Blanton, Correspondent.

SCHOLARSHIP FOR SALE

The Baptist Record has a \$100.00 scholarship in the Draughton's Business College, Jackson, and will be glad to dispose of it to anyone interested in attending this school. Address E. E. Ballard, Baptist Record, Jackson.

The president of the International Y. M. C. A. is C. P. Taft, son of Justice Wm. H. Taft. Wonder if he is a Unitarian like his father.

Mississippi Woman's Missionary Union

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Christmas is coming! You are already thinking and planning for the gifts for your children. Have you thought that the very nicest, most helpful of all gifts for them is a year's subscription to World Comrades?

Mississippi is asked for 14 subscriptions to World Comrades this year. To date we have only 549. Let's hurry and catch up! It will not only help our children, but it will please our Miss Traylor so much.

We are so grateful to our friends who are preparing boxes for our Veterans of the Cross. We have all confidence that each aged preacher and each widow will be remembered. Thanksgiving and Christmas will be happier days for us when we help somebody else.

Perhaps the keenest need just now is that felt by our ministerial students' families in Mississippi College and Clarke College. Beloved, as soon as you read this note begin to plan for a box of clothing or food from your church and society. Send these boxes to Mrs. A. J. Aven, Clinton, and Mrs. H. T. McLaurin in Newton, care Clarke College.

There come calls now and then asking what should go into boxes. If you live on a farm, send whatever you have grown on the farm: Molasses, peas, potatoes, meal, grits, and canned stuff. Our folks need something to eat, as well as something to wear.

You will find on this Page a letter that your Secretary is mailing out to each Society President in the State. You will see that it is intended for the Society. Should she fail to receive her letter, or for some reason fail to read it, won't you take the paper to the society and read it? Every word in it is important just now.

Let us every one bear in mind that our "short year" of eight months closes December 31st. Then beginning January 1st, 1926, our fiscal year and calendar year will be one and the same. Your attention is called to this just here, so that each society secretary will be ready to send her reports—one to her Superintendent and one here—by December 31st. And what is true of secretaries is equally true of all other officers: Young People's Leaders, Personal Service Leaders, Mission Study Leaders. Let us be 100 per cent in reporting this time.

Be sure and hold to this copy of the Record, so as to have ready, when you want it, the splendid "Stewardship Program" given by our State Leader, Mrs. Gunter.

Our Margaret Fund Children

Mrs. W. J. Davis is grateful for helps tendered our Margaret Fund students. Calls have come asking what should be sent. One mother, a missionary, suggests that Rose, handkerchiefs, toilet articles and like things are always acceptable. Then since school books must be purchased, checks come in well. Mrs. Davis has

just sent personal checks to all three of ours for Thanksgiving; and suggests how fine it would be if some of us would combine and send larger checks for Christmas. I am sure we will not neglect them.

Alabaster Boxes: Have you ordered alabaster boxes to use for your Lottie Moon Christmas offering? They are free for the asking. Send here to your Secretary for the number you need, and let us by the use of them make real sacrificial gifts to our Lord this time.

Stewardship Program for Half a Day

1. Song, "I've Found a Friend."
2. Scripture, Ps. 116:12-19.
3. Prayer for Inspiration for the Spirit's Power and God's direction during the meeting.
4. Scripture Quotations—God's gift to His people (Let the Leader look up and write out the following or other passages, passing unnumbered slips so that each one present may respond when her number is called: Jno. 3:16; Psa. 34:10; Psa. 68:35; Psa. 84:11; Prov. 2:6; Ecc. 2:26; Eze. 11:19; Matt. 11:28; Jno. 4:10; Jno. 6:27; Rom. 8:32; I Cor. 7:7; I Cor. 12:4, and following: Eph. 4:7,8; I Tim. 6:17,18; II Pet. 1:3; Jas. 1:17.)
5. Discussion: Gifts from God to man (Four to five minute talks):
 - (1) The greatest gift
 - (2) Diversities of gifts (Talents)
 - (3) Spiritual gifts
 - (4) Material gifts.
6. Prayer of Thanksgiving to God for His gifts to man.
7. Song, "We Praise Thee, O God."
8. Round Table Discussion:

"Ye shall be my witness."

What God has done for me (Leader appointed beforehand.)
9. What have we done for God? (Three five minute talks.)
 - (1) Have we accepted the lordship of Jesus?
 - (2) Have we robbed Him?
 - (3) Have we kept His Commandments?
10. Song, "I Gave My Life For Thee."
11. Stewardship Address—"Render unto God the things that are God's."
12. Taking the Count:
 - (1) How many present are tithers?
 - (2) How many would like to try it?
 - (3) How many will try it?
13. Prayer for God's plan of Stewardship to be accepted by His people.

—Mrs. R. B. Gunter.

Please Read This to Your Society

My Dear Sister President:

This special letter has five special items for your society; indeed, I think I should say six.

First: I have been reading the Week of Prayer programs. They are fine. We cannot afford to lose or leave out one of them. They go to you for your society; the Auxiliary programs are also being sent out. Please look out for your package, and see that it is not lost during the commotion of Christmas.

Second: Enclosed you will find a leaflet with instructions for making a poster to be placed in

your church where everybody will see it every meeting from now until after the Week of Prayer. I know you will do this or have it done,—then pray daily for the biggest offering ever gathered from your church and society.

Third: In the package you will find two In-gathering Programs. By reading them carefully, and then discussing the matter with your sisters, you will decide whether it is wise to use both. But be sure and use ONE—and urge the offering.

Fourth: When your Secretary ran through the programs—all of them—she immediately ordered from Birmingham Headquarters ALL the Paid Leaflets. Won't you do the same? They are so helpful and cost so little.

Fifth: Will you not, as soon as you get this letter, ask your pastor to preach his strongest Foreign Mission sermon on Sunday, December 27, or January 3rd—or as near either date as possible.

And now last, but by no means least, will not you and your society make every effort to see that your church signs up for the 1926 program? Dr. Gunter will suggest a budget for your church. Not less than one third of that budget will be yours, as women of the church.

This year of 1925, 68% of the churches that were on the budget had W. M. S. Let's try and be 100% in 1926.

Please see that your Secretary gets the enclosed report cards. Ask her to fill in and send to us by January 1st, 1926.

May the dear Lord be close to each of you as you meet and plan and pray for this Lottie Moon offering, which this time is to go on the great Foreign Mission Board debt.

Lovingly yours,

—M. M. Lackey.

Mrs. Berry of Blue Mountain writes: "There was a mistake in the report of the playlet given at Blue Mountain that I feel ought to be corrected. In reporting the names of the missionaries who had been students in B. M. C., three were named who were never students here, viz: Mrs. Mary B. L. Ware, Mrs. Walne, and Mrs. Mary E. Joiner. Miss Florence Walne was a student here, but not her mother. Instead of Mrs. Ware and Mrs. Joiner the names ought to have been Mrs. Corinne Pearson James and Mrs. Lilla Nelson Hooker. I wish the other three ladies had been students here with us, for they are Christian leaders of whom we would be proud. Please make the correction in next week's Record."

Be ready for the Every Member Canvass for the 1926 Program by December 6th. Complete the canvass by December 14th. Report amounts subscribed for denominational work to your Associational Organizer that he may report same to the State Board Office.

W. P. Phillips, who has been Sunday School Secretary in Texas, becomes Secretary of Young People's and Adult Department of the Sunday School Board in Nashville, succeeding the late Harry L. Strickland, who was Secretary of the Organized Class Department.

TRIP TO LEAKE COUNTY

T. J. Moore

It was in this county that I first discovered America and lived the larger part of my past life. It was there that I became a child of God, joined the church, married and was called into the ministry. I love the old county and found great pleasure in my visit.

Lena

Lena was my first objective. The new railroad line running through that section from Meridian and toward Jackson has only recently begun to operate that far. A splendid inland town before, Lena is now springing into a good sized railroad town of importance. A number of brick stores, garages, etc., are already in evidence and others being constructed. Did a good work there both in disposing of Bibles and other books and getting subscribers to The Baptist Record. The second day I was there a subscription for a new brick Baptist Church building was started and on the first day had reached \$6,000.00.

I merely passed through Tuscola, meeting several old friends and picking up several Record renewals.

Carthage

The largest and most prosperous inland town in the state was next visited. This old town is taking on new life. The Baptist pastor, Bro. Smally, was exceedingly kind to the field man, and the book and Baptist Record business did well.

Walnut Grove

This is a new town with an old name. It is a business center and is making rapid growth. The Baptists have completed an elegant new church house and the membership is a progressive and live set. Smally

is also pastor here for half time. I was prevailed upon by the pastor to preach at one of his Sunday services. Business in my line did well. After a ten days' trip I returned home, having secured 44 subscriptions to The Record and sold over \$100.00 of books. These places visited were fields of my pastorate from about the year 1890 to 1904. It was a pleasure long to be cherished to be with the people and renew their acquaintances. They have a strong pastor and the outlook for the cause is promising. May God bless them is my prayer.

Be ready for the Every Member Canvass for the 1926 Program by December 6th. Complete the Canvass by December 14th. Report amounts subscribed for denominational work to your Associational Organizer that he may report same to the State Board Office.

The lady of good family was showing her ancestral home to her small son. She pointed with special pride to a bust of her father.

"And htat, Bobbie," she said, "is your grandfather."

Bobbie looked somewhat perplexed.

"Is that all there was of him?" he asked.—Exchange.

Hez: "Say, boy, you all is so black yo' name should be midnight."

Ez: "Sho' nough? Well, you'se jest above about five minutes to 12 yo'self."—Ex.

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ITEMS FROM THE SUNDAY SCHOOL BOARD

L. J. Van Ness, Cor. Sec'y.

I take pleasure in announcing that Mr. W. P. Phillips, who has for some years been the State Sunday School Secretary in Texas, has been elected to have charge of the Organized Class Department of the Sunday School Board. He has accepted and has already begun his work. His first task will be to plan for the Organized Class Conference which will be held in Birmingham January 12-14. Mr. Phillips is finely qualified by experience for the work which he has undertaken, and we look to see a rapid development of the young people's and adult departments of the Sunday School.

We have also arranged with Dr. W. Hersey Davis, Associate Professor of Greek in the Southern Baptist Theological Seminary, to prepare a Bible Dictionary. This will be an entirely original piece of work and not a revision of any preceding books. We contemplate that it will take at least two years to get this new dictionary ready. It will be one of the few modern low priced Bible Dictionaries. We think we are very fortunate in securing Dr. Davis for this particular task.

The Board is also planning to issue a new periodical designed for teachers of graded classes. This will be a monthly magazine and will be supplemental to the Teacher's Books. It will be edited by Miss Willie Jean Stewart. We hope to have it ready by the second quarter of 1926.

The second volume of Dr. J. T. Christian's "Baptist History" will be ready in a short time.

This history bids fair to be the ranking Baptist History. It is the most recent, up-to-date and thorough history of our people. It will be completed in a third volume in the near future.

Dr. Powhatan James of Lynchburg accepts the call to Immanuel Church of Nashville.

Dr. Henry Alford Porter in a two years pastorate at Third Church, St. Louis, has welcomed 897 new members.

An exchange remarks that Baylor College has students from China, Germany, South America and 27 from Mississippi.

Oklahoma Baptists have a total indebtedness of \$300,000 on all their institutions and will launch a campaign for 1926 to wipe it all out.

Rev. Lee B. Spencer, who has been working for the Seminary Building Fund, is now working for the Blue Mountain Endowment. His home is still at Oakland.

Dr. C. B. Williams resigns from the theological faculty of Mercer and will go North. He was formerly president of Howard College and also a teacher in the Fort Worth Seminary.

The Baptist Advance tells us that Roman Catholics have a school for negro priests at Bay St. Louis in Mississippi, requiring four years in high school, four years in college and four years of theological training. A present there are only high school students.

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Baptist Sunday School Board

161 Eighth Ave., No.

Nashville, Tenn.

Brother J. B. Quinn of Prentiss assisted Pastor Murray in a meeting at Antioch Church, Hancock County. He says Brother Murray is doing a fine work in the county.

The Fifth Ave. Presbyterian Church in New York, which had Dr. Fosdick as preacher, called Dr. Kirk of Baltimore, and he has declined. He is a fundamentalist.

Brother H. L. Johnson rejoiced that Liberty Hill Church in Panola County, a big country church, has put the Baptist Record in every home. Expert L. E. Lightsey led the way to it.

The federal prohibition enforcement officers in Washington announce that they will turn their attention to violations of the Volstead law by people who handle wine for sacramental purposes. They have our full approval.

Mr. J. F. Brownlow of Columbia, Tenn., a prominent Baptist layman, died recently. Many will remember him as an active member of the committee appointed by the Southern Baptist Convention to advise concerning the legal status of our boards.

W. F. Frazier, evangelist of Springfield, Mo., assisted Pastor S. C. Howard in a meeting at Leadwood in that state. There were 44 additions, 38 of them by baptism. The pastor says Brother Frazier is a genuine Bible evangelist. The church gave a liberal offering to the visitor and the pastor also.

Sunday School Department

B. R. A. Venable

SUNDAY SCHOOL LESSON Nov. 29

Paul Before Agrippa—Acts 26:19-32

Introduction: The cruel tyrant, Felix, had been called back to Rome to answer charges alleged by the Jews against his administration as Procurator of Judea. He was succeeded by Porcius Festus, a man of prudence and honor who sought to bring order out of the chaotic conditions which so widely prevailed. "The province was a seething-hotbed of bigotry, faction and intrigue." The turbulent element of the situation an intolerable and the enforcement of law and order an impossibility. The spirit of insurrection and hostility to the imperial authority at Rome had been inflamed by the tyrannical administration of Felix. After two years of delay in disposing of Paul's case, Felix left him in prison, for at reason one may conjecture. He may have sought by this way to propitiate the Jews who had lodged charges against him with the emperor. He was sordid, he loved gold, his cupidity may have prompted his failure to release Paul with a consideration. His retention of Paul for two long and weary years were probably inspired by his hope that Paul and his sympathizing friends might bribe his way to freedom. But whatever his motive, the disposal of Paul's case passed to the hands of Festus. He lost time in an effort to try the case which had been so long pending. The accusers from Jerusalem were rolled down to Caesarea, the court was convened and Paul was permitted to vindicate himself of the charges alleged against him. Festus saw no reason why Paul should not be given his liberty. His lack of familiarity with the Jewish system of jurisprudence and his desire to see that all parties be fairly treated in the disposal of the case, he withheld his decision and suggested to Paul that his case be transferred to the court at Jerusalem, under his supervision. Paul knew too well the temper of the Jewish court to consent to any such change of venue. He at once appealed to Caesar. This took the case out of the hands of Festus, and put it beyond the reach of Jewish intrigue and hatred. Festus knowing Paul's right to such an appeal as a Roman citizen at once assured Paul that his appeal was granted. "To Caesar thou shalt go." There remained only now the preparation of such formal proceedings as were required of an official in such cases. Festus was at a loss to know just how to formulate, in due form, such a document as would place the case properly before the imperial Court. Festus' embarrassment was partially relieved by Agrippa who had come down with his sister Bernice to pay court to

the new Governor. Upon the statement of the case by Festus to his royal visitor, Agrippa expressed a desire to hear Paul. The next day, his desire was granted. Agrippa, Bernice and their court attendants, with the pomp and parade of an oriental monarch came into the Praetorium to hear the distinguished prisoner in his own defense. A few preliminary statements by Festus designed to give the assembly in the court room some idea of the nature of the case, Agrippa signified to Paul his permission to speak.

1. It is a matter of regret that only the last half of Paul's address before Agrippa comes in for treatment in our Lesson. Time and space shut us up to such limitation. By all means the entire speech should be carefully read. This will put us fully into the current of Paul's thought. "Wherefore, O King Agrippa, I was not disobedient to the heavenly vision; but declared both to them of Damascus first and at Jerusalem, and throughout the country of Judea and also to the Gentiles that they should repent and turn to God, doing works worthy of repentance." (Vers. 19-20.) The word "wherefore" links the Lesson on to the preceding context. In the first part of Paul's speech he relates the circumstances of his early life and his career as a zealous devotee of the religion of his Jewish fathers. He then relates the strange experience which came to him while engaged in hot pursuit of the disciples of Jesus which experience forever broke his relations with the religious system of the Jews, as interpreted and expressed in the thought and life of the Pharisees. This experience was nothing short of a catastrophe, so sudden, so dynamic and revolutionary and destructive of all he had cherished, and of all he himself had been. Paul dates the beginning of his new career to what he calls a heavenly vision. It was "heavenly", it was beyond the sensuous world order. It was spiritual. The content of this heavenly vision is given in Vers. 13-18. So impressive, transforming and impelling was this vision that it forever brought him into subjection to the will of Christ. So dynamic and illuminating that it energized every splendid element of his nature and sent him forth as a messenger of the everlasting Gospel of the once crucified, but now the raised up and enthroned Christ. To such a vision he could not be disobedient. The explanation of the motive which prompted him and the zeal which sent him as a firespirit to bear the message of salvation to all men, are found in his obedience to the heavenly vision at the gate of Damascus. Paul began his work at Damascus, then passed to Jerusalem with his message, then throughout all the Ju-

dean country and on to the Gentiles, testifying to all that they "should repent and turn to God, doing works worthy of repentance". Paul had seen the Lord, he had heard His voice. He could not be disobedient to such a vision. He must carry the message which would open the eyes of the nations, turning them from darkness to light and from the power of satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in Him.

2. The ground of Jewish hatred was not such as they pretended in the charges which they made against him. He was not guilty of treason, nor sedition, nor of profaning the temple. The ground of his offending was his response to the vision he saw in which he saw Jesus in glorified form, heard him speak, and from him received the program of his life. He was in all good conscience, endeavoring even at the cost of his own life, to the execution of the program the Lord had given him.

"For this cause the Jews seized me in the temple and assayed to kill me. Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come, how that the Christ must suffer and how that he first by the resurrection of the dead should proclaim light to the people and to the Gentiles." (Vers. 21-23.) Paul confidently believed that the Gospel was the fulfillment of the prophetic forecast of the Old Testament economy. The Old was provisional; it found its purpose and its meaning in the coming of a Personal Messiah. The messages of the prophets, and the symbols and types of the Mosaic economy pointed to the coming of the Suffering Servant of Jehovah. The stumbling block of a crucified Messiah was forever removed, when in a vision he beheld the risen and enthroned Christ, at the Damascus gate and heard his voice; saying, "I am Jesus whom thou persecutest". The veil of Pharasaic bigotry fell from his eyes and in the light of the risen Christ, he beheld Moses, the prophets and the priests moving forward with uplifted gaze to the goal of the Ages, the desire of all nations, the sun of righteousness which should rise with healing in his wings, and flood the earth with light and truth. Paul had no doubt as to the purport of the Old Testament economy, while his experience attested the reality of the New. The ground of Jewish hatred Paul found in the ignorance and blindness of his ancestral people. They could not see and hated those who could.

3. The power of his argument, rapt look, his impassioned tones and the overpowering effect of his great personality, inspired by a conviction of the righteousness of his cause and aflame with an undying love of his risen Lord and Saviour, sent a thrill of amazement through the audience. The heathen Procurator Festus swept from his feet by the mighty torrent of eloquence which

poured from the lips of his noted prisoner and bewildered by strange miracle of the Christian faith, "cried out with a loud voice, Paul thou art mad, thy much learning is making thee mad". But Paul saith, "I am not mad, most excellent Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, unto whom I also speak freely; For I am persuaded that none of these things is hidden from him, for this hath not been done in a corner". (Vers. 24-26.) Much that was connected with Paul's life was a matter of common knowledge and of course well known to Agrippa himself, a Jew. He knew well of the claim of the disciples that Jesus had been raised up from the dead had been enthroned in the heavens. All that pertained to the crucifixion and the report of the resurrection as claimed by his followers and their subsequent activities in preaching the risen Christ was widely known among all the people and certainly known by the Jewish officials.

To Festus Paul was moving in a realm of thought new and strange. The unimaginative Roman could see nothing in Paul's speech but the wild fancies of a disordered mind, nothing more than the uproarings of religious frenzy, but not so with Agrippa. He was familiar with the historic details, forming the background of Paul's contention.

4. The apostle's appeal is adroit and evinces his interest in Agrippa's welfare. "King Agrippa, believest thou the prophets? I know thou believest". (Ver. 27.) Agrippa, you know my Gospel is approved by the Scriptures, then as a faithful Jew, you must accept it, was the earnest appeal Paul was laying upon the heart of the King. But Agrippa, before Paul had time to make his appeal and clinch his argument replied and said, "With a little persuasion, thou wouldst fain make me a Christian". (Ver. 28.) The rendering of the Old Version, "Almost thou persuadest me to become a Christian" is wrong. He is stating the state of his own mind, but he is dispelling Paul's hope of winning him to Christ in so short a time or with so little effort. Agrippa was in an embarrassing predicament and seeks to extricate himself from the narrow corner into which Paul had driven him. Paul's reply to the king is courteous and pathetic, and must have made a lasting impression not only upon Agrippa, but upon all. And Paul said, "I would to God that whether with little or with much, not thou only, but also all that hear me this day might become such as I am except these". (Ver. 29.) This reply has the note of sadness as well as that of a sympathetic interest and earnest solicitude for the salvation of all who heard him that day.

5. With these closing words of the noted prisoner the court adjourned. "And the king rose up and Bernice and they that sat with them; and when they had withdrawn they spoke one to another saying, This man doeth nothing worthy of death or of bonds. And Agrippa said unto Festus, This man

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might have been set at liberty if he had not appealed to Caesar". (Vers. 30-31.) Thus ends Paul's trials before subordinate tribunals in the land of his fathers and among his own people.

RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

REV. C. E. WELCH RESIGNS CANTON PASTORATE

It is doubtless very generally known that the resignation of Rev. C. E. Welch has been accepted by the First Baptist Church of Canton, Miss., to be effective three months from the date tendered; and we desire to publicly express a profound feeling of loss to the Cause at this place, as well as a personal loss, in our beloved pastor's going from us. The occasion of his resignation was one of the saddest in our church, and great heaviness of heart was very generally manifested.

Brother Welch has labored faithfully, earnestly and untiringly among us for, we think, all too short a time; and while difficulties abounded at the time of his coming, and although obstacles, handicaps and odds of the severest nature have confronted him on every hand, yet, through it all, we may fittingly say: He has exhibited a beautiful Christian spirit, and has "carried on" as a true Soldier of the Cross, having emerged victoriously in the Might of Him who knows no Failure.

We admire him because, unafraid, he has cried out against sin in every station without counting the cost to his popularity; we commend him for his deep consecration and devotion to the Cause we all hold dear; we are indebted to him for the strong meat of the Gospel upon which he has constantly fed us; and we love him for his applied Christianity,—his teachings by precept and example. Permit us to say: We think he has few equals, and no superiors.

We commend Bro. Welch, in the highest terms, to any church seeking a capable and earnest pastor and preacher.

Fraternally,

J. Paul White,
Chm. Board of Deacons;
E. A. Howell,
Church Clerk.

HOLLY SPRINGS

We have just closed a revival here at Holly Springs. Mr. Theo. Farr led the singing in a fine way, while Dr. T. O. Reese did the preaching. Dr. Reese is a great preacher

of the gospel. The church is revived and ten added to the membership. This makes a total of fifty additions since I began my pastorate here a little more than a year ago.

The good attendance at the mid-week prayer service is gratifying. For a while the attendance was low and while I never heard of the office before I appointed one of the deacons, Mr. C. W. Bonds, Prayer Meeting Secretary. His work is to keep a record of attendance, make talks encouraging the people to attend the mid-week prayer service, etc. It works. During the first six months of the year the average attendance was 51.

We have some noble people in Holly Springs and I certainly appreciate their co-operation in the work of our dear Lord.

—G. C. Sandusky, Pastor.

Rev. T. J. Blass, who at present is teaching in the High School at Jackson, has been called to Scobey and Wayside in Yalobusha County and preached for them at both places the third Sunday. Other churches in these parts may call him and he will locate in their midst.

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Owing to training girls for our Baptist Hospital in New Orleans and other reasons, we have a few vacancies. We are opening a Class January 1st, 1926; a splendid opportunity for High School and College Graduates to earn a profession of untold value to them. We possibly can accommodate twenty.

If you want to be a Graduate Nurse, train at the South's largest Hospital and the South's largest Training School. Apply at once to the Baptist Memorial Hospital, Memphis, Tennessee.

SCHOLARSHIP FOR SALE

The Baptist Record has a \$100.00 scholarship in the Draughon's Business College, Jackson, and will be glad to dispose of it to anyone interested in attending this school. Address E. E. Ballard, Baptist Record, Jackson.

Be ready for the Every Member Canvass for the 1926 Program by December 6th. Complete the Canvass by December 14th. Report

amounts subscribed for denominational work to your Associational Organizer that he may report same to the State Board Office.

Select Notes

By AMOS R. WELLS, D.D., D.D.

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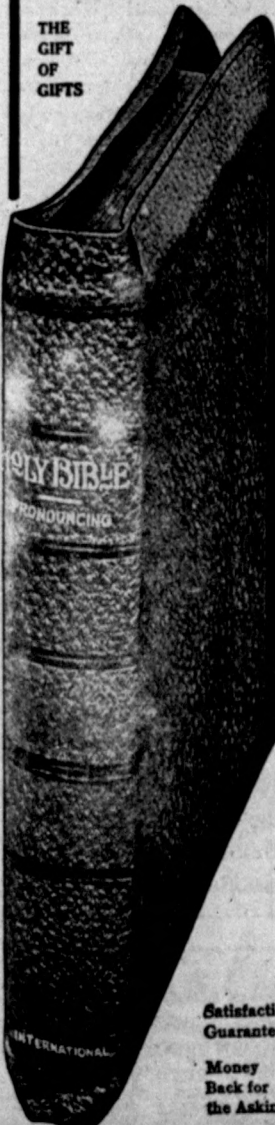
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LARGE BLACK FACE TYPE

SPECIMEN OF TYPE

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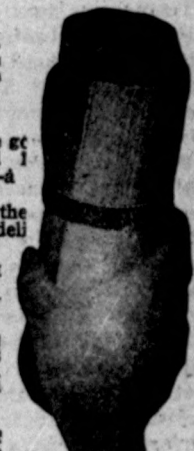
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WOMAN'S COLLEGE NOTES

Excitement ran high Saturday morning in chapel when the delegates to the State Convention at New Albany made their reports. The heart of every girl was stirred when it was told that the Endowment campaign had won a victory. We feel justly proud of our own Woman's College and are so glad that we can be a part of so great a school.

Revival Meeting

One of the greatest meetings in the history of the Woman's College closed last Sunday night.

Dr. W. E. Denham of the Baptist Bible Institute conducted the service. His messages were heart-searching and scriptural. The plan of salvation was never made plainer and great emphasis was laid on the right way of living.

During the noon hour each day, Dr. Denham gave lectures on the Bible to the faculty. This was of great benefit to them.

There was a fine spirit of co-operation shown throughout the meeting.

There were twelve additions to the church by baptism and four by letter. A beautiful consecration service was held Sunday morning and many girls surrendered their lives.

Dr. Denham was assisted in the meeting by his lovely wife, Mrs. Denham, who sang the gospel as effectively as he preached it. They have gone, but their messages remain and the effects of the meeting are shown in the lives of the girls.

Life Service Band

The School with a Mission, and that mission to train young women for Christ, is preparing its girls to go forth carrying a shining banner bearing the words, "Beautiful hands are those that do, Beautiful deeds the whole day through."

Through the Life Service Band the greatest training for efficiency is being obtained. The latest work done by this group was a religious census taken just before the meeting. At the same time this census was taken the girls did much visiting in the community around Immanuel Church with special invitations to the service. We feel that the Life Service Band of Woman's College is a force that is constantly growing and being felt more keenly every day.

Cheery soul (to friend): "Lawks, my dear, wot a turn you give me! I fought you was dead-strite, I did. I've 'eard several people speak in' well of yer lately."—Punch.

WIDE REPRESENTATION IN THE SOUTHWESTERN BAPTIST SEMINARY

By L. A. Myers

To be a part of a student body with fourteen nations represented; to feel the pulse of these various nationalities; to hear fourteen different languages; to learn in association the characteristic activities, attitudes, and impulses of each, thrills and awes and inspires the student of the Seminary with such an opportunity.

This diversity becomes the more interesting when considered geographically. The nativity of the Seminary student body covers, largely, the whole earth. How nearly the globe is belted may be concluded from the fact that ninety per cent of the area of the earth is embraced in the nations represented. We begin with China, take in India, Russia, Ukraina, Poland, Germany, Hungary, and England. We cross to North America where every country is embraced. Thence through a representative from Brazil we take in a great portion of South America, then around to the Philippine Islands, to Burma and to and including Japan.

"One brotherhood" accurately expresses the unity of these nations when brought together in the Christian spirit and the fraternal order prevailing in the Seminary. A Christian spirit leavens the whole.

JOTTINGS FROM LOUISVILLE, KENTUCKY

Mississippians are still coming. We are now—according to report made on November 14th—the largest state group outside of Kentucky. The issue of the Record of Nov. 19th states that we have "fifteen fine men" here. Joci causa we will let it pass. There are now thirty-two men doing work in the Seminary from Mississippi, and a number of them have their wives with them, and they too are attending some classes. Take one class for example, the New Testament English. In this class we have from the Magnolia State six men and their wives doing class work side by side, and a number of unmarried men as well.

There was a better attendance at the Missionary Day State group this time than a month ago. Total donations to Designated objects and

Benevolences totaled \$404.05 for the month.

The first term examinations are off hand and the second term is in full sway. Work is passing along nicely with all. Dr. A. T. Robertson is off now on term vacation and his chair is being filled by Dr. W.

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100 years old in 1926—A Christian College for Men. Located in Clinton, one of the most healthful places in Mississippi, eight miles from Jackson on a concrete highway.

Member of the Southern Association of Colleges.

Enrollment last session, 677.

Her students are in all parts of the world, standing for the best in life.

We are greatly crowded for the coming session, but are engaged now in rushing preparations to care for the overflow.

Send for catalogue.

J. W. PROVINE, President

Clinton, Mississippi.

H. Davis, while fellow Ralph Herring of North Carolina is doing admirable work for Dr. Davis' classes.

Nat Herrington Parker, of Perkinson, Miss., was selected as fellow in Hebrew this year but was later elected to the faculty of Baptist Seminary, Toronto, Canada, the chair of Hebrew and English Interpretation and to fill the vacancy here made by his going. Rev. William Arnold Keel of Oxford, Miss., was selected and he is doing fine work with the Senior Hebrew class when Dr. J. R. Sampey is away. Mississippians as you see are making no mean record here. Why do we say this? There are those of you who have not been called to this work, but have been called to the work in which you are engaged. This task of winning the world to Christ is one that requires your efforts too. We ask that you support the work as much as possible enabling us to move into the new buildings very soon,—and to remove the debt from our Boards by Christmas.

—J. H. Gunn, Reporter.

MARATHON CAMP

Saturday, November 15, I made a visit to The Marathon Camp, where I was met by the faithful pastor of Marathon Baptist Church, Rev. L. D. Bassett. This church is small nominally but large substantially. Brother Bassett has a loyal bunch to co-operate with him in the work of the Master. His son, L. D. Bas-

sett, Jr., is principal of the school and he and his noble companion are the efficient teachers. It was my pleasure to visit this school Monday morning. Here I found about seventy as fine children as can be found anywhere. The pastor and I met the W. M. U. that had been recently organized. So Monday afternoon was a pleasant start. Brother Bassett with his noble band of true yokefellows and S. T. Ross, the faithful and efficient Superintendent of the Sunday School and the hearty co-operation of his son and all can surely do things here. With the assistance of the pastor, the Record was placed in 100% of the Baptist homes.

Yours in the work,

—L. E. Lightsey.

Be ready for the Every Member Canvass for the 1926 Program by December 6th. Complete the Canvass by December 14th. Report amounts subscribed for denominational work to your Associational Organizer that he may report same to the State Board Office.

Hardware Dealer: Hod'd ye come by that black eye, Si?

Farmer: That old brindle cow had a way o' flickin' her tail in my face, so I tied a brick onto it.—Exchange.

The Ovett Adult B. Y. P. U. was organized Wednesday night. Officers elected and some members en-

rolled. The weather kept some from attending the meeting. The Adult B. Y. P. U. is praying for a great success in the Ovett B. Y. P. U.

—Mrs. S. G. Perry, Cor. Sec'y.

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Write for 50 Sets St. Nicholas Christmas Seals. Sell for 10c a set. When sold send us \$2.00 and keep \$2.00. No Work—Just Fun. St. Nicholas 2814 Glenwood Rd. Dept. 286 Brooklyn, N. Y.

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One sells the HERE, the other the HEREAFTER.

Both propositions are based on FAITH and are just as HONEST or DISHONEST as the VENDOR'S FAITH IN HIS PROPOSITION.

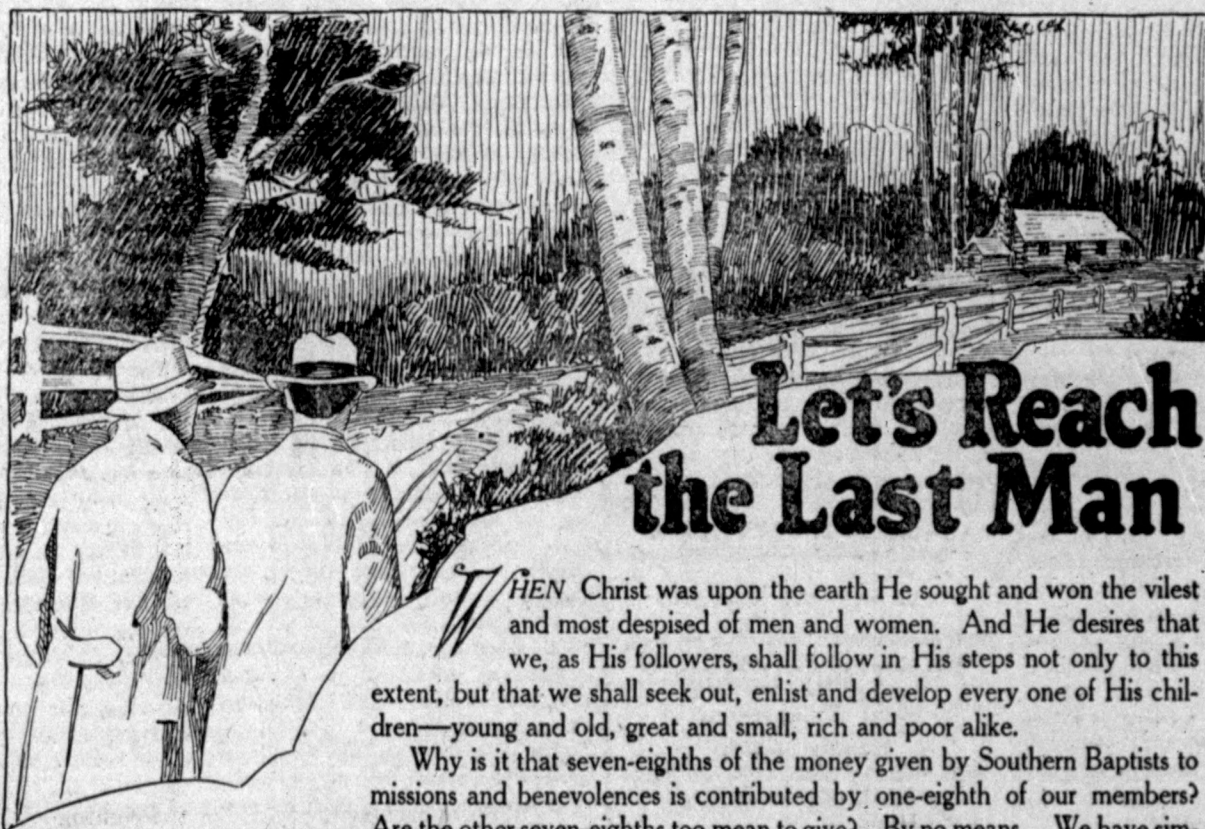
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Twenty three years in GULFPORT, and I love to watch it grow.

D. P. MAGRUDER

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Let's Reach the Last Man

WHEN Christ was upon the earth He sought and won the vilest and most despised of men and women. And He desires that we, as His followers, shall follow in His steps not only to this extent, but that we shall seek out, enlist and develop every one of His children—young and old, great and small, rich and poor alike.

Why is it that seven-eighths of the money given by Southern Baptists to missions and benevolences is contributed by one-eighth of our members? Are the other seven-eighths too mean to give? By no means. We have simply not developed them in the grace of giving.

Southern Baptist pastors, laymen and women now have an unexcelled opportunity for the fuller enlistment of all their brethren and sisters in the worthy completion of the 1925 Program for missions, education and benevolences and the successful preparation for the Every-Member-Canvass in support of the Cooperative Program for 1926. Write your state secretary for helps and suggestions if you need them.

COOPERATIVE PROGRAM COMMISSION

THE BAPTIST RECORD

COLLEGE COLUMN

M. S. C. W. Notes

Spots
Last Sunday there were 13 Baptist girls who made 100% in their point Record at Sunday School. The group of which Elizabeth Wyse is chairman had 10 girls present and 8 of them were 100%. Georgia Eitel's group came next with 8 present and 8 100%.

Class in Bible

A study class in the "Life of Christ" is now being taught at the Workshop. This class will continue through next week. Following this will be another course in character studies in Bible. The second week in December Miss Fanny Taylor, State Y. W. A. Leader, will be with us for a mission study book.

Sponsor Mothers

On Wednesday afternoon Mrs. Allen Puckett invited her group girls to her home for a "sewing circle". The girls report a delightful social occasion. Almost every week these Sponsor Mothers are visiting among their girls at the college and encouraging them in their church activities.

Life Service Band

For the next few weeks the programs of this Band will be devoted to a study of conditions in China, based on the book of Dr. Love, on missionary work in the Far East.

Y. W. A. Program.

The last meeting of our Y. W. A. was in charge of the Sophomore Circle, of which Bonnie Jean Montague is the chairman. The next meeting is in charge of the Junior circle. As soon as possible there will be added to the college circles a circle for the town girls.

Our First Edition

The first edition of our paper—The Baptist Workshop—is out. It contains reports of all of the work, some editorials, and Baptist news in general. The paper is self-supporting, and we even hope to have enough left over each month to make small payments on our piano.

Christmas Pageant

This year the loving cup will be awarded the class that puts on the best play at the Workshop. Last year it was awarded after a series of debates. The Seniors will be the first class to put on a play and are arranging a Christmas pageant, which will be given at our annual Christmas Tree for a group of about 30 children from this city. Marynel Williams is in charge of the pageant.

Noon-day Meetings

For the past week special music has been rendered daily by Ernestine Baldwin and Margaret Shields. Cora Webb Bass is our regular chorister. Mr. W. C. Robbins of the city, led the devotion on last Sunday. Other leaders have been Viola Morris, Doris Smith, Georgia Williams.

Membership Committee

The meeting on last Monday was one of the best we have had yet. At this meeting all the absentees were checked, and the new copies of the Baptist Student were divided out among the groups, to be delivered to the individual subscribers. The members of this committee serve as postmen, boosters and visitors to the sick on the campus.

PASCAGOULA

Recently I closed a great meeting with the Pascagoula Baptist Church, of which Dr. C. M. Morris is pastor. For four days and nights we had awful weather and a few other days it rained ten or fifteen hours a day, however we were not rained out of a single service—not even our street services. The good Lord was very gracious to us.

Pascagoula is a splendid seaport with a great future and this noble little church, under such splendid leadership in the person of their pastor, Brother Morris, will make great strides in the next few years.

We had thirty-five additions to the church and to God we give the glory and the praise. These were two busy weeks, but the Lord always honors work and workers.

—W. E. Farr.

THE FIRST MISSION DAY OF THE EASTERN BAPTIST THEOLOGICAL SEMINARY

Our first Mission Day was held on Friday, Nov. 6. The speaker was a member of the faculty, Dr. W. T. Elmore, head of the "School of Missions" in the Seminary. Dr. Elmore brought a very fine address that stirred all of our hearts. He was formerly a missionary for fifteen years in India under the Foreign Mission Board of the Northern Baptist Convention. Dr. Elmore had the information and the experience out of which his great address naturally came. A large crowd filled the chapel to hear the speaker. Missions and Evangelism are close to the heart of this Seminary.

The second quarter of the Seminary begins Nov. 16. Our enrollment has reached eighty, and the strong indications are that we will enroll more than a hundred by January 1.

—Charles T. Ball, President.

FIFTH SUNDAY MEETING

And Associational Rally To Be Held With Booneville Baptist Church Sunday, Nov. 29, 1925

Morning Session

- 9:45 Sunday School—F. W. Duckworth, Superintendent.
- 10:45 Song.
- 10:50 Devotional Service—W. L. McElroy.
- 11:00 Song and Announcements by pastor, and offering.
- 11:15 Sermon by Dr. R. B. Gunter, Secretary of Missions.
- Afternoon Session
- 12:00 Dinner.
- 1:00 Song Service and Devotional—Prof. R. V. Kinsey.

1:15 The Needs of Prentiss County Baptists—Rev. J. R. Russell.

1:45 Song.

1:50 The Co-operative Program of Baptists—Rev. C. J. Olander.

2:20 General Discussion, led by Dr. R. B. Gunter, State Mission Secretary.

3:00 Song and Adjournment.

Evening Service

6:45 B. Y. P. U.

7:00 Preaching Service—Sermon by Dr. R. B. Gunter.

WINONA

On Sunday, Oct. 25, Rev. V. E. Boston began our annual series of meetings with our church here. We had the "Miss. Quartette" from the Baptist Bible Institute of New Orleans to lead the singing. On Tuesday night Rev. A. F. Crittendon of Festus, Mo., reached us and took charge of the preaching services. Rev. Crittendon is a pure Gospel preacher. He has a pleasing appearance, good delivery, sound doctrine, is a logical reasoner; his encouragement, instruction and advice to our Christian membership were soul satisfying and greatly enjoyed. His information, his warning and appeals to the unconverted were wise, forceful, and convincing. His exposition of God's word was far above the ordinary, and his knowledge of the written "Book" was wonderful. Indeed Bro. Crittendon is a God loving and God fearing man, and I wish the ministry of our state knew him as we learned to know and love him.

It may be useless for me to tell you of that wonderfully efficient "Mississippi Quartette" as they likely are known to many of the readers of The Record. Mr. Holcomb is from Oxford, Messrs. Sides, Martin and Landrum are from Ackerman. They are students in our Bible Institute in New Orleans. They are allowed to go out and sing in four meetings each year. They are not preachers, but young men of fine Christian character who are giving their lives to the singing of the Gospel. They preach to music, and each one feels what he sings. Any church will do well to secure these young men to lead the singing for meetings. Indeed we feel that God has greatly blessed our church and our town, during the last two weeks. Our pastor's heart has been made glad, and we have all been led to more consecrated living.

Fourteen members were taken into our church, three by letter, eleven for baptism.

Our pastor's wife, who has been in very bad health for many months, is expected home soon, from Rochester, Minn., where she has been under treatment of the Doctors Mayo. Mr. Harry L. Watts, teacher of the "Kingdom Workers" of our Sunday School, has recently been elected Superintendent of the school at Scotland. He is also teacher of the Men's Bible Class there. All of these services are held each Sunday afternoon. In both town and country churches we are pleased

IN MEMORIAM

In Memoriam

Sister Elizabeth Ernest Trapp was born in 1859. United with the Regnar Baptist Church at Good Hope at the age of 14 years. Baptized by Eld. O. L. Breland, she remained at Good Hope until 1893, then moved to Mt. Sinai and remained here until her death, which occurred Oct. 27, 1925.

She was married to R. T. Trapp in 1876, to which union was born five children, all living to mourn her departure.

Sister Trapp was a noble, good woman, as I can say, being her pastor for some years, living a consistent consecrated Christian life, which will be felt no doubt in generations to come. After service by the writer and Bro. Dearman she was laid to rest in the Good Hope cemetery in the presence of a host of friends and relatives to await the glorious day.

—W. H. Rainer.

with our pastor, who has now been with us nearly two years, and the Lord's work is in good hands with him as our Leader.

—Mrs. Ida Barlow Trotter, Church Reporter.

FROM MISSOURI

The General Superintendent of Missouri Baptist work, Arthur J. Barton, reports that the session of the General Association held recently at Carthage is considered generally by the Missouri Baptists as in every way the best and most satisfactory session in their history. The attendance was large, reaching nearly or quite a thousand. The spirit of unity, fellowship and co-operation is reported to have been as fine as possible. Superintendent Barton, speaking for himself, said, "It is one of the best State Conventions I have ever attended and I have attended some State Conventions in my day."

The Executive Board reported a good year's work, though the Board had to report a considerable deficit in the State Mission fund. Taken as a whole the receipts for the year were very gratifying. The total receipts for all purposes in the office of the Executive Board were \$201,101.01. As compared with the receipts of last year which included the big drive in the closing days of the 75-Million Campaign, this was a shortage of only \$21,994.45. As compared with the receipts of two years ago which would be a more normal basis of comparison, the year just closed showed a gain of \$61,271.05.

SCHOLARSHIP FOR SALE

The Baptist Record has a \$100.00 scholarship in the Draughon's Business College, Jackson, and will be glad to dispose of it to anyone interested in attending this school. Address E. E. Ballard, Baptist Record, Jackson.

East Mississippi Department

By R. L. Breland

Notes and Comments

Our State Convention has come and gone, and while it was not the most largely attended yet it was one of the most important that we have had. Everybody was in a good humor. All the business passed off quietly, even to the anti-evolution resolution. I feel that our state is on the eve of a better day.

The writer had his home with the splendid young people, Mr. and Mrs. George Kelly, in the home of Mrs. Baker. Rev. H. M. Whitten of Weir was his room mate. We think we had the best home in New Albany. Others seem to think the same thing about their home, so all must have been good.

The Boy Scouts were ever present to do their bit in making the messengers have a good time. They were noble fellows and did their part well, as did all those who had a part to play.

Pastor Duncan has possibly the best church building of any church in a city of the size of New Albany in the South. It is a beauty and then it is so large, giving plenty of room for all the work of the church.

Seemingly the happiest man at the Convention was smiling Billy Hardy of Independence, who was leading a beautiful young lady around and was introducing her as "my wife". Congratulations are in order.

Dr. C. E. Burts told of the church in Tennessee of which Dr. John Buchanan is pastor. This has put on its every-member canvass and every member of the church subscribed to the unified budget of the church. Can we find another anywhere that can say as much? This is as it should be, however, for a member that is not willing to support the church is not really a member and should not be.

Dr. Van Ness announced that the Sunday School Board will publish a new song book for church uses which will be out after the first of next year. It is to be called "The American Baptist Hymnal".

Dr. Zeno Wall, who was formerly pastor at Mt. Olive and Clinton in this state, is now pastor at Shelby, N. C., and is reported as doing a splendid work. He is kindly remembered by many in this state.

Glad to know that my good friend, Dr. Silas L. Morris, is doing a splendid work at Scooba and Binnville in Kemper County, where he is pastor. He is publishing a monthly paper called the "Gospel Messenger", which will be helpful to the

work in his part of the state.

Dr. Dobbins told a joke on the Jew: The Jew came in home and the wife was rocking the baby and singing "By Low" to it. The Jew kissed his wife and said, "That is right, you teach it to 'buy low' and I will teach it to 'sell high'".

Some Baptist preachers will whisper and move about over the house during prayer and worship at Conventions who would raise up much sand if the people back home would do the same way while they are conducting services. Consistency is a jewel. Even Baptist preachers, with all of their Baptist freedom, should practice what they preach.

Bro. W. H. Patton, a dear old layman of Pachuta, is very much interested in the support of our Orphanage. The free cars will run the last of this month and every one of them should be full to the top. This would be an easy matter if some one in each church would take the matter up and see to the collecting of the articles. Will you not do this in your church, brother or sister? You will be serving the Lord and helping a good cause.

While both the Home and Foreign Mission Boards are much in debt, our State Board is free from debt. We have one of the wisest "Christian Statesmen" at the head of our Board in the person of Dr. R. B. Gunter.

The Southern Baptist Hospital, located at New Orleans, which will cost two million dollars when complete, is nearing the completion of its first unit. This will be one of our greatest assets that we have in that Catholic city. The Baptist Bible Institute and the new hospital will make that old city Baptist in twenty-five years, by the help of the Lord.

Judge Long said that Gibson had but one plank in his faith, and that was that the Lord made this old world just like He wanted it and that he did not believe on going out with plow, hoe and shovel and try to tear up what the Lord had done. There are many Baptists just like old Gibson—do not believe in doing anything.

A good old primitive brother thought he was throwing off on me the other day by calling me "missionary". Praise God! He was not throwing off on me at all, but was honoring me. I love to be called missionary, for my Savior was a missionary—"One sent"; Paul was a missionary, John the Baptist was a missionary; and I am not ashamed when I am found in their company. But I would be ashamed to be found out of their company in this line.

I was with Pastor E. J. Hill and his splendid people at Merton Avenue Church, Memphis, Tenn., for two weeks the first of the month. The weather was cold and it rained most every day during the meeting, so the meeting was not what we had hoped for it. Only a few came into the church, but it is hoped that much good was done for the cause. I greatly enjoyed my stay in the home of Brother and Sister Hill and my association with them and the members of the church there. This is a very important work situated in a territory of some ten thousand people. The health of the pastor is much improved and he is doing a fine work among the people of his part of the city. Much wickedness and sin prevail there, but there are many as splendid people as can be found anywhere. A new church house is one of the imperative needs of this work. It is the purpose of the church to build a splendid brick house in the near future.

There is a probability that Dr.

Chas. A. Loveless, a former Mississippian, who is at present pastor of one of the Baptist churches in Springfield, Mo., returning to this state. Duck Hill is in communication with him to have him move on the new field recently formed there. He is a splendid preacher and we hope he will see fit to come.

Now that our state in Convention assembled has set itself right and firm on the evolution question it is to be hoped that there will soon be no further need of a bitter discussion of this subject in our papers. Next May the Southern Baptist Convention will put "and not by evolution" in its statement of doctrine, and then we can rest. May it be so.

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This Is Undoubtedly It

1. The State Convention voted 10,000 new subscriptions as a worthy goal for the Baptist Record for the new year.
2. The Convention urged the churches to make every-member visits seeking to secure at least 50% of the resident families as readers.
3. The time is now ripe for making this thorough effort. If you are too busy, too worried, too feeble to get your folks to make this canvass and feel that you can use outside help to advantage, write

E. E. Ballard
Circulation Department
Baptist Record—Jackson

IT IS TIME TO DO SOMETHING ABOUT THE RECORD

CONCERNING THE ANTI-SALOON LEAGUE

the onward march of affairs in our state or nation, however bright the outlook may be, it is yet that vigilance is the price of safety. But the amazing accomplishments of temperance and prohibition have dazed our people. Nay, almost narcotized them. The pain and danger of intoxicants still exist, but our people seem to be insensible to them. This attitude of our people has been brought about mainly by the facts that in 1909 the state-wide prohibition law went into effect. They began to breathe a little easier, feeling that their work was in a large measure accomplished. Then in 1919, when the eighteenth amendment and the Volstead law became effective, many of the hitherto earnest workers settled down into the feeling that surely they could now indulge in a regular Van Winkle sleep. Feeling that way, they have generally acted that way. In this sense of security, the pastors have in the main shared. In other words, our people including the pastors, have largely ceased their activities and their enthusiasm has reached a very low ebb. I am not saying these things by way of censuring pastors or people, but to present as correct a diagnosis of the situation as I can. Perhaps our pastors are correct in their attitude. At least they must accept the responsibility of their stand. If they are correct, it would seem the proper thing as also the necessary thing for such organizations as the Woman's Christian Temperance Union and the Anti-Saloon League to disband, and thus save the expense and worry of operating this useless machinery. No one would feel more relieved than I, if we could eliminate all the work and worry of carrying on these agencies without feeling that we had shirked duty and retreated under fire.

It is understood by all observant persons that the calls for help made upon our pastors and churches just about swamp them. It is also clear that all of these can not be responded to. Then it must be left to the churches and pastors to determine which must be turned down. I am not endeavoring in this article to decide this question for the pastors. I am only urging them to decide which organizations, such as the Anti-Saloon League, can be included in their church activities, or whether they must be left out. All the above facts apply to the Anti-Saloon League as a reform agency.

The National League has for several years been financing our state League for the privilege of sending national men into our state to make collections for the National League. As the National League work has progressed and duties multiplied, the National League finds that it may have to throw every state League on its own resources. This means that each state must paddle its own boat, and sink or swim. I am wondering which it will be with Mississippi. It would be a complete reversal of the record for Missis-

issippi to lag. She stands among the first to enact a state-wide prohibition law, the very first to ratify the eighteenth amendment to the federal constitution, and stands at the top of the list in the constitutionality of its prohibition legislation. It would have a long way to fall, and naturally great would be the fall.

It might be profitable to think just a little while on the question. Is there need for the League with all the splendid laws we have, both state and national? So far as I can see into the situation viewing it intelligently and squarely, and speaking conservatively, I would say that if it ever was needed, it is needed now. It is only those who are not alert who feel that they are adequately protected in their property and person by our laws. These laws must be enforced, and sentiment sufficient to have them enforced must be maintained, and if necessary more generated, for as a rule officers enforce the law no further than public sentiment forces them to do. Back to the question, Is there need? Let us look at a few facts.

There are even forty liquor associations in existence organizing and collecting funds with which to break down the institutions, laws and constitution of our fair nation. Two of these are composed wholly of women. The International Association (liquor) is rapidly pushing the work of raising a \$3,000,000 fund for the purpose of opening up a market in the United States for European liquor. The liquor associations in our nation are closely co-operating with it.

A few years ago Sir Broderick Hartwell of England organized a gigantic liquor syndicate for the purpose of smashing our prohibition laws. It was a terror to us for many months. He now announces that instead of smashing our laws they have smashed his liquor organization. He has announced that he had been losing small quantities of liquor all along, but recently he had lost several entire cargoes, these having been seized and confiscated by our government. But, has he quit? Nay, verily. He is now engaged in organizing another one by gathering up the fragments of the old one and adding new capital. This time the headquarters are in the Bahama Islands. The American anti-prohibition demonstration announced for Washington, D. C., January 15th will be engineered from Europe and finances for it will be provided chiefly by European distillers and brewers. It will not be an actual American movement at all. But all American liquor makers, dealers and drinkers will support it.

The question may arise, who will be superintendent of the League? This is a proper question, but at present can not be answered, as it has not been settled, and after all it is not a question of first importance, but only secondary. I am writing this article without any personal coloring, and would write it just as I have, if I knew I would not be

superintendent. Men are mere incidents in a great movement like this; the work is vital. The Anti-Saloon League does not claim to be "it", but is content to take an humble place, to be the brook, quietly working with other forces, all contributing and converging to the great end of a sober, Godly world. Tennyson in The Brook aptly describes it:

"I chatter, chatter as I flow
To join the brimming river,
For men may come and men may go,
But I go on forever."

But recently the national chieftain fell in full armor on the battle field; the ranks closed up; another noble man was put in his place; and the work goes grandly on.

One word to the pastors. If the work is to go on with increasing usefulness, it will be necessary for the pastors to extend the hand of hearty hospitality and liberal helpfulness. They with their noble flocks have carried the prohibition banner to the present heights. If prohibition is to hold its own, they must seize the banner with their stalwart arms and steady it. If it is to be carried higher, they must do it. No moral reform has ever been achieved without them, and no one has ever failed when they espoused it generally and heartily. Our own Mississippi historian, Mr. J. F. H. Claiborne, has well said that "no cause espoused by the ministry of any country has ever failed."

—T. J. Bailey, Supt.,
Mississippi League.

Be ready for the Every Member Canvass for the 1926 Program by December 6th. Complete the Canvass by December 14th. Report amounts subscribed for denominational work to your Associational Organizer that he may report same to the State Board Office.

A GRACIOUS MEETING

At the request of Secretary Gunter and some Baptists from the Lottville neighborhood, Rev. Carey Rushing and the writer went to Farmhaven School in Northeast Madison County recently to hold a meeting.

There had been no regular Baptist services in that community for more than a year and the little Baptist organization was not functioning.

Notwithstanding the rainy weather the people came in good numbers and manifested a fine spirit.

The membership of the church was thoroughly aroused and six substantial members added. The church subscribed nearly \$500.00 to a general budget, including The Baptist Record; called a pastor for one-fourth time; and are laying plans for a church building.

Credit for these results is due largely to Mr. A. A. Burns and his noble wife, who caught the vision of withdrawing from a large, well-organized church and throwing their lives into this needy situation. May these results prompt others in other communities to do likewise.

—Bryan Simmons.

BAY ST. LOUIS

This meeting began the first Sunday in October and continued eight days. The pastor, Rev. J. G. Gilmore, did his own preaching, with Mr. Norman Nason from the Baptist Bible Institute conducting the singing. This was in many respects the best meeting we have had in years; six additions, three by letter and three by baptism, all adults.

This church goes back to half-time January 1st, with the present pastor living on the field.

—Reporter.

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